

BE THOU AN EXAMPLE OF THE BELIEVERS, IN WORD,  
IN CONVERSATION, IN CHARITY, IN SPIRIT,  
IN FAITH, IN PURITY.

*1st Timothy 4:12*



The IMPROVEMENT **ERA** July, 1952



# A New Significant Name . . .

Effective July 1st, the name of this bank will be changed to

## FIRST NATIONAL BANK

*of Salt Lake City*

The new name does not in any way change the ownership, management, or policies of the bank, but it does carry with it a promise that we will strive to live up to everything that is implied in the new title, "First National Bank."

Through more than sixty-three years of beneficial service to a host of personal and corporate customers in Salt Lake City and the West, this bank has become Utah's largest independent bank doing business in one location. We solicit your continued confidence and patronage.

AT THE OLD CLOCK CORNER SINCE 1890



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David O. McKay . . . . . President  
Orval W. Adams . . . . . Executive Vice Pres.  
Stephen L. Richards . . . . . Vice President  
J. Reuben Clark, Jr. . . . . Vice President  
Lane W. Adams . . . . . Vice President  
R. S. Hayes . . . . . Vice President  
Alvin C. Strong . . . . . Asst. Vice President  
A. J. Schoenhals . . . . . Vice Pres. & Cashier  
Jos. E. Bond . . . . . Asst. Cashier  
W. Jarrold Bowring . . . . . Asst. Cashier  
David Cooke . . . . . Auditor



FORMERLY

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SALT LAKE CITY, UTAH

Member Federal Reserve System

Member Federal Deposit Insurance Corporation

Total Assets: \$98,464,506.25 — March 31, 1952

## EXPLORING THE Universe

By DR. FRANKLIN S. HARRIS, JR.

THE Library of Congress in Washington D. C., receives currently about 40,000 technical journals which print about 2,900,000 articles on science and technology a year.

THE ENGLISH language is changing rapidly and becoming simple according to studies of Professor Joshua Whatmough. At 1000 A. D. there were about 330 "strong" verbs, for example, sing, sang, sung, but now there are only about 95, and if the present trend continues, by about 2800 A. D. verbs will all be "weak" and regular, so that we shall conjugate them sing, singed, singed.

THE AVERAGE evaporation of all oceans each year is equivalent to a layer of water about a yard deep over the entire ocean area. There is over five times as much total evaporation from the oceans, 334,000 cubic kilometers each year, as there is from land, and only 11 percent of the sea evaporation comes from runoff from the land, but 62 percent of the rainfall on the land (99,000 cubic kilometers) comes from water evaporated from the land, the rest from sea evaporation. For comparison the capacity of Lake Mead above Hoover Dam holds 45 cubic kilometers.

INTERESTING recent experiments with the spraying of sugar solutions on leaves have found it aids the growth of vegetables and tomato transplanting. A 10 percent sugar in water solution spray applied to tomato plants before transplanting cuts down plant loss and faster recovery occurs. Growing tomato plants when placed in darkness because of their running out of sugar stop growing in 30-40 hours. If the plants have their leaves immersed in a 10 percent sugar solution for a few minutes they will keep on growing for about a week, even in complete darkness. Other experiments have shown that lighting young cucumber plants with mercury vapor lamps for two months, then applying sugar twice a week for three weeks, produced a fine harvest of cucumbers.

JULY 1952

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Announcements from the pulpit are often fleeting and easily forgotten. Let there be no question in your ward as to schedule of services, special events and outings. Install an attractive bulletin board from Salt Lake Stamp, and your announcements will be unmistakably clear. For that ward gift, what could be more practical than a BULLETIN BOARD from Salt Lake Stamp. Write for catalog sheet showing models and prices.

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Please send catalog sheet showing Bulletin Board models and prices.

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Address.....Ward.....

City.....State.....

## INTERNAL REVENUE

By DR. G. HOMER DURHAM

Head of Political Science Department,  
University of Utah

THE sixteenth amendment to the Constitution of the United States was promulgated February 25, 1913. Its language is simple: "The Congress shall have power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration." (Ital. author's.)

Its effect today is seen to have been almost revolutionary. Every individual, infant or adult, male or female, earning a gross income of six hundred dollars or more is required to file a return with the Bureau of Internal Revenue, United States Treasury Department. By means of the income tax, on both individuals and corporations, the national government of the United States has become the single biggest factor in the national economy, in state and local government at home, and in politics and economics in western Europe and many other areas.

Wonderful things are accomplished and manipulated under the economic weight of the income tax. The scandals of 1951 merely reveal the old truth that flies follow honey. The biggest stakes in many enterprises today are found in deductions: "business expenses," "expenses away from home," "losses from bad debt," and other "opportunities" presented by law. Some have found it profitable, doubly profitable, to make "loans" for political campaigns. Such loans open doors in making friends and influencing people. When the loans are not repaid, a deduction for "bad debts" has been taken, which may then reduce the "lender's" income tax to the extent that it has been "profitable." Tax angles represent the most opportune means to conserve income for many persons with talent and "enterprise."

The phenomena reflect the role that big government, eclipsing its historic predecessors (big business, big agriculture, and big labor), plays in modern life. It is also well to remember that this expanded role is not due alone to federal aid to states, social security, farm subsidies, tariffs, and regulation. War is the insatiable giant that consumes taxable wealth and creates the necessity for rising taxes. As Senator Paul H. Douglas of Illinois has wisely said, "It is the warfare world, rather than the welfare state, that explains much of our heavy tax burden."

Meantime it may be well to know that under the heavy pressure of people with

sharp economic motives, the Bureau of Internal Revenue, on the whole, does a pretty good job and contains some excellent people.

\* \* \* \* \*

Occasionally I receive letters from one agent, stationed in an important city of the United States, a devoted reader of these columns and an upstanding member of the Church of Jesus Christ of Latter-day Saints. It is evident that these loyal public servants, in the course of duty, get a view of the tax returns of the American people permitted to only a few—everything from the short forms of news-boys to the "1040s" with appended worksheets of the wealthier citizen.

Following, for human interest, are a couple of cases (disguised and modified so as to conform to the law which prohibits him from revealing data) that may help all of us appreciate some of the human angles, as well as the economic, involved in the income tax.

Into a collector's office around one March 15 came a form 1040A, made up and sent in by a young woman, obviously the sweetheart of the taxpayer, but the form contained no signature—required by law. It was returned to the addressee for completion. Months passed. Then one day, the identical form turned up, complete with taxpayer's signature. It was faded and creased; had evidently seen the inside of pants' pockets for some time in some unusual circumstances; in fact, it looked as if it had been in rainstorms. The form, as it came to the collector's desk, was clipped to an "Air Mail" envelope which in turn was clipped to another one, bearing in the cancellation spot the words "Korea." This latter envelope was stained with yellow from the 1040A. A note, too, was attached in the young feminine hand of the sweetheart. Addressing the collector: "Please, you won't think too hard of him for the delay, will you? You see he was wounded and in the hospital for awhile."

\* \* \* \* \*

Another mail brought a return from a person we shall call George Bones; wife, Sarah Bones, children, Henry

THE IMPROVEMENT ERA



Bones, William Bones, Samuel Bones, Fred Bones, Herman Bones (7 exemptions). Total wages reported, \$676.49. (\$76.49 over the minimum, therefore a report required). No withholding tax or form. The wife did not sign the return (possibly at the "hospital"—expecting?). Occupation of George Bones: Cat-skinner. Employers various.

Wrote my correspondent: "My first thought was a quotation from Ezekiel:

'And he said unto me, Son of man, can these bones live?'"

A man and his wife and five little children: \$676.49.

"Son of man, can these bones live?" Not as most of the readers of this column live, but probably in near-princely style compared with hordes of poverty-stricken Asiatics, now stirring.

I have suggested to my friend in the bureau that upon retirement he should consider writing the Great American Novel, as reflected in the income tax returns of these times. And against a world backdrop, even George Bones would be seen living in a hemisphere in "a land which is choice above all the lands of the earth." (Ether 1:42.)

## SCOUTING BUILDS SPIRITUALLY

by D. L. Roberts

MEMBER Y.M.M.I.A. GENERAL BOARD  
DIRECTOR MORMON RELATIONSHIPS BSA

SCOUTING, which has been a part of the program of the Church for our boys, through the Young Men's Mutual Improvement Association for thirty-nine years, has projected a great three year program. The program was inaugurated January 1, 1952 and continues until December 31, 1954. It has a slogan, "Forward on Liberty's Team," and its purpose is to help strengthen America through a plan of giving to the boys of America the very best possible scouting program.

Among the things emphasized in the three year program, are the following items:

### THE BOY

- Forward in personal fitness
- Forward in skills for living
- Forward in the faith of his fathers

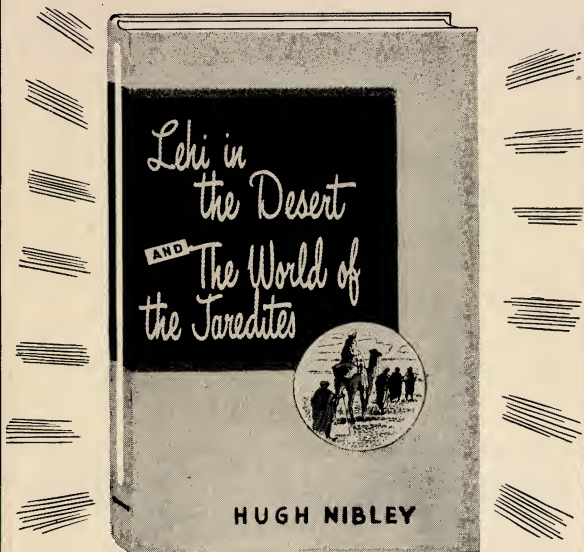
### OUR MOVEMENT

- Forward in its community foundations
- Forward in its adventuresome program
- Forward in its devoted leadership

(Concluded on page 494)

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 OF

The Church of  
 Jesus Christ  
 of Latter-day Saints

## The Cover

The cover this month is reproduced in full color from an original oil painting by Arnold Friberg drawn especially for THE IMPROVEMENT ERA.

The artist's assignment was two-fold: (1) to show the M.I.A. family, and (2) to illustrate the theme for 1952-53, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Timothy 4:12.)

## EDITORIAL AND BUSINESS OFFICES

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THE IMPROVEMENT ERA



The Deseret News offers  
INFORMATION  
and  
ENTERTAINMENT

for your reading pleasure

# INTERPRETING THE NEWS

By VIVIAN MEIK  
DESERET NEWS ANALYST



## American Diplomacy Faces Acid Test In This Week's Events In Germany

Almost every day there are contradictory reports about Russian interference with Allied patrols on the road linking Berlin with Western Germany. One day the interference is very severe. Another day there is no interference at all.

Let us not be misled

the key points of current Russian strategy.

As these on-off reports of Russian interference come in, Secretary of State Acheson is on his way to Europe to sign, on behalf of this country, our official recognition of the Russian Government.

## Leadership And Leadership Week

IT HAS BEEN said that no great man ever questioned his own ability. He knows he is great or he wouldn't be great. He does not go around bragging about his greatness. He just figures that's the way it is, and there is nothing he can do about it.

Yet, every great man has a streak of egotism in him which he curbs by boasting about some skill other than the one in which he excels.

Lefty Gomez, the old super-paw of the New York Yankees, during his best season as a batter, batted out only one base triple. To this very day his manager never heard the last feat.

AVANT was the Utah one



## LES GO

by Les Goates

rated over great artists like Robert Casadesus, Rudolph Serkin and even your own Grant Johannessen. You know, actually some of these fellows are even better than I am, in certain things."

A well-known Utah musician was asked how come Maurice Abravanel had been able to accomplish such wonders with the Utah Symphony Orchestra to such an extent that he has been able to hold vast audiences spellbound, even breathless.

"LEADERSHIP," was his answer. "The personality of a great leader. Abravanel inspires the players with a great fire. To us his stubby baton is a magic wand. We play our hearts out to perform the piece just as he wants it. It's a privilege to play for the maestro, but it can be summed up in one word—leadership!"

These thoughts come to mind as I poke through the brochure announcing the coming of the University

In every walk of life—leadership, indeed!

MARK OF SUCCESS  
Absent-mindedness in  
The average man  
Has been deemed a sin  
Since the world began;  
But in men of greatness  
This trait all agree  
Is a charming  
Eccentricity.

Crooked—A woman telephoned the Better Business Bureau in Fort Wayne, Ind., reports the alert United Press, and asked for a recommendation of "a crooked lawyer." Asked why she wanted a crooked lawyer, she replied:

"Well, I figure it will take a crooked one to win this case."

One way to make your wife change her mind—agree with her.

BLE DEALING  
in the Russian Bear's

Enjoy these exclusive DESERET NEWS editorial features

"LES GO" BY LES GOATES . . . a longstanding favorite of Mountain West readers is Les Goates whose sparkling humor and witty satire on a wide range of everyday subjects makes his column delightful reading. "Les Go" is a whimsical column that appeals to everyone's interests. Read it . . . you'll enjoy it!

"INTERPRETING THE NEWS" . . . Vivian Meik's extensive background as a British foreign correspondent gives him keen perception of the intricacies of foreign affairs, which he interprets exclusively for Deseret News readers. For a clear analysis of events behind world news, read Vivian Meik's "Interpreting the News" every day on the editorial page.

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End Muss, Fuss, Bother With A Plastic Squeezit

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**2.** Opens easily. Simply remove stem with one twist. Fill from Ketchup or mustard container. Holds two reg. mustard jars or one full ketchup bottle.



**3.** To use Squeezit just twist little cap on the stem and squeeze. Pliable, food preserving plastic gives under pressure. Contents flow evenly.



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Please add 15¢ postage for first dispenser ordered; 9¢ for each additional dispenser. Utah residents please add 2% state sales tax.

## Scouting Builds Spiritually

(Concluded from page 491)

### OUR NATION

Forward in conservation of human and natural resources  
Forward in alert and active citizenship  
Forward in spiritual ideals

To implement, "Forward in the faith of his fathers" and "Forward in spiritual ideals," the National Council, at its annual meeting held in May, adopted the following resolution:

WHEREAS, our democratic form of government is founded on a belief in the Supreme Being as expressed in the Declaration of Independence, which states that all men are endowed by their Creator with certain inalienable rights,

AND WHEREAS, an objective for the boy in the forward on liberty's team program is "forward in the faith of his fathers,"

BE IT RESOLVED THAT, the National Council urges a reemphasis in all scouting units upon the importance of religion in the life of the boy, and upon his duty to God,

AND BE IT FURTHER RESOLVED, that in the spirit of the Twelfth Scout Law, the American ideal of freedom as outlined in the Bill of Rights, be emphasized in Scout training, teaching youth to foster brotherhood and to promote respect for the convictions of others in matters of custom and religion.

It is heartening in these troubled times to know that the 750,000 scouters of America, who are selected men, will be giving emphasis to the spiritual needs to the boys of America. Chief Scout Executive Arthur A. Schuck, has said, "Scouting has consistently recognized that a strong democracy is dependent upon the spiritual life of its citizens."

All of this is so much in harmony with the ideals of the Church. And so scouting in the Church can take full recognition and make full use of the religious and spiritual training aspect of the Boy Scout program, to strengthen the boys of the Church in doing their duty to God, attending to all the phases of their Aaronic Priesthood work, and fulfilling other Church requirements. Scouting leaders throughout the Church should be fully aware of this great partnership effort to strengthen boys spiritually.

THE IMPROVEMENT ERA



# "I've lots of time for my children since I got my Ironrite"



**says Mrs. Paul Wagner**  
244 S. E. 78th Avenue  
Portland, Oregon

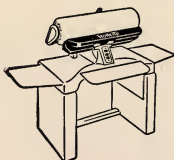
**1.** "As a professional man's wife with three children, I had my hands full.

"Ironing was the biggest job of all. It used to take me from 8 to 10 hours a week, leaving me worn out and too tired to really enjoy my children. But that was before I got my Ironrite Automatic Ironer!

"Doing a big ironing is no trouble at all with my Ironrite. It *irons anything I can wash*, saving me many precious hours each week. With my Ironrite, my little girls' things and my husband's daily white shirts, which took so much time, are a breeze. And there's *nothing to finish by hand!*

"Yes, thanks to Ironrite, I have lots of time for my children, and for many other things I've been too busy for. Take a tip from me and see *your* Ironrite dealer today!

MODEL 85. New, improved, closed-top Ironrite Automatic Ironer (above). MODEL 80 (below). Open model. Also MODEL 88. Ironrite Cabinetette with warp-proof hardwood top in brown mahogany or honey blond finish.



**2.** "Ironing clean, crisp shirts for my husband is a simple job with my Ironrite. It saves me hundreds of ironing motions. Why, with its *two open ends*, I can iron the whole back of a shirt in 10 to 12 seconds!

**3.** "Ironrite's *Do-all ironing points*, in each end of the ironing shoe, act like hand-iron points. They get into the tiniest tucks and gathers, making such hard-to-iron things as my little girls' dresses easy."

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# THE CHURCH MOVES ON

## *A Day To Day Chronology Of Church Events*

### April 1952

**18** ELDER John A. Widtsoe of the Council of the Twelve was honored by members of Delta Phi, returned missionary college fraternity as their "founder, motivator, and grand president." During the evening, Dr. Avard Fairbanks began a life-sized bust of Dr. Widtsoe, which has been commissioned by the fraternity.

**20** PRESIDENT David O. McKay dedicated the chapel of the Mesa First Ward, Maricopa (Arizona) Stake.

President Stephen L. Richards dedicated the chapel of the Valley View Ward, Wilford (Utah) Stake.

Elder LeGrand Richards of the Council of the Twelve dedicated the chapel of the Pioneer Ward, West Utah Stake.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Mona Ward, Juab (Utah) Stake.

President Milton R. Hunter of the First Council of the Seventy dedicated the chapel of the Mountain Home Ward, Moon Lake (Utah) Stake.

**27** PRESIDENT Stephen L. Richards of the First Presidency dedicated the chapel of the Bunkerville Ward, Moapa (Nevada) Stake.

President J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the two Huntington wards, Emery (Utah) Stake.

Elder Clifford E. Young, Assistant to the Council of the Twelve, dedicated the chapel of the Koosharem Ward, Sevier (Utah) Stake.

Presiding Bishop Joseph L. Wirthlin dedicated the chapel of the Centerfield Ward, Gunnison (Utah) Stake.

**30** IT WAS announced that there are 2135 Master M Men plus 146 Honorary Master M Men in the Church.

The last 633 books of President Heber J. Grant's personal library have been given to Brigham Young University, it was announced by members of the late President's family. Earlier presentations from his personal library had also been made to this Church university.

This week the old Primary Children's Hospital, where during a thirty-year period, 5097 "in" patients and 3498 "out" patients had been treated, was being razed. Temporarily the location will be used as a parking area.

### May 1952

**1** AT LEAST ONE L.D.S. chapel, the Salt Lake City Fifth Ward, became the temporary "home" of evacuees, as floods from run-off swollen streams inundated parts of southwest Salt Lake City.

**3** PRESIDENT David O. McKay dedicated a monument to Elder Joseph Standing near Dalton, Georgia, where the young missionary fell defending his testimony, July 21, 1879. Elder Standing's missionary companion at that time was another young man—Elder Rudger Clawson—who later was sustained as an Apostle October 10, 1898, and later as President of the Council of the Twelve. He died June 21, 1943.

**4** PRESIDENT David O. McKay dedicated the chapel of the Palmetto (Georgia) Branch, Southern States Mission.

President Stephen L. Richards of the First Presidency dedicated the chapel of the Delta Third Ward. The building is also to be used as a stake center for the Deseret (Utah) Stake.

Ogden Thirty-fifth Ward, Ogden (Utah) Stake, created from portions of Ogden Thirtieth Ward, with Elder C. Austin Seager sustained as bishop.

Ogden Thirty-sixth Ward, Ogden Stake, created from portions of Ogden Twentieth Ward, with Elder David A. Richards sustained as bishop.

Elder J. Earl Garrett sustained as second counselor in the Glendale (California) Stake presidency, succeeding Elder W. Tenney Cannon.

**5** A FOUR-NIGHT course to help bishops of the Church in the Salt Lake City area began in Barratt Hall, under the sponsorship of the Presiding Bishopric. Arrangements were made by the extension division of Brigham Young University. The first of the nightly panel discussions was "The Bishop and the Aaronic Priesthood." Presiding Bishop Joseph L. Wirthlin was the speaker.

Deseret Woolen Mills, a unit of the Church welfare program, began its first day of operation. The modern plant which was formerly the blanket factory of the Utah Woolen Mills, will supply Church welfare requirements. In charge of this Murray, Utah, mill is a sub-committee named by the general Church welfare committee, com-

posed of Walter Stover as chairman and Bishop Carl W. Buehner of the Presiding Bishopric, Howard Barker, and Briant S. Stringham.

**6** BISHOP Carl W. Buehner of the Presiding Bishopric discussed the subject "The Bishop and Ward Teaching," at this session of the bishops' workshop.

The Church assumed full responsibility for evacuation and housing of displaced families in Salt Lake City during the current flood condition, and the Red Cross withdrew from the evacuation program to avoid duplication of services.

These statistics were made available on the flood situation in the wards of Temple View, Pioneer, Riverside, Wells, and Liberty stakes in the Salt Lake City area:

Homes affected to any considerable extent:	647
Families evacuated:	435
Number working on flood projects:	2661
Man-hours spent during flood:	19,373
Trucks offered for emergency:	103
Number reporting May 5 (the one day) for typhoid immunization shots:	2200

Floods continued to ravage parts of Salt Lake, Utah, Davis, Weber, and Morgan counties.

**7** ELDER LeGrand Richards of the Council of the Twelve, formerly Presiding Bishop, spoke on "Ward Finances" at the bishops' workshop.

The appointment of Elders Hoyt W. Brewster and W. Floyd Millett to the general board of the Young Men's Mutual Improvement Association, announced.

The appointment of Mrs. Claire Thomas Murdock to the general board of the Primary Association, announced.

**8** ELDER Harold B. Lee of the Council of the Twelve discussed "The Bishop as a Judge" at the concluding session of the bishops' workshop.

**11** PRESIDENT J. Reuben Clark, Jr., of the First Presidency dedicated the chapel of the Imperial and Imperial West wards, Wilford (Salt Lake City) Stake.

President Antoine R. Ivins of the First Council of the Seventy dedicated the chapel of the Gettysburg, South



Dakota, Branch, North Central States Mission.

Most wards and branches held special Mother's Day programs.

**13** THE First Presidency announced the appointment of Elder Axel J. Andresen as president of the Norwegian Mission. He succeeds President A. Sherman Gowans at the mission headquarters in Oslo. President Andresen, who is returning to the land of his birth, filled a mission to the Eastern States from 1920 to 1922. He is a former bishop of Burton (Salt Lake City) Ward, and at this call, was president of the South Salt Lake Stake.

**14** THE general Church music committee announced this week in its new handbook, *General Recommendations Concerning Music in the Church*, that it was recommended that congregations remain seated during singing. This is expected to add to the reverential qualities of the meetings.

**16** THE third annual all-Church volleyball tournament began in the Deseret Gym. Entries came from Utah, California, Nevada, Arizona, and Idaho.

Hurricane-like winds took heavy tolls in northern Utah, including the toppling of one of the stately side steeples of the tabernacle in Brigham City.

**17** PRESIDENT David O. McKay dedicated the chapel of the Avenal Branch, Fresno (California) Stake.

President David O. McKay dedicated the chapel of the Merced Ward, Fresno Stake.

Monument Park Ward, Monument Park (Salt Lake City) Stake won the all-Church volleyball tournament. Ogden Twenty-first Ward, Ben Lomond Stake, won second place, and Hoytsville Ward, Summit (Utah) Stake, received third place and the sportsmanship trophy. There were 175 teams participating during the volleyball season.

Many wards and stakes held outings for their young men as part of the annual celebration marking the anniversary of the restoration of the Aaronic Priesthood.

**18** MANY wards and branches held their Aaronic Priesthood restoration anniversary programs during sacrament meeting services.

Elder S. Ross Fox, formerly first counselor, was sustained as president of South Salt Lake Stake, succeeding President Axel J. Andresen, recently selected to preside over the Norwegian Mission. Counselors to President Fox are Elders Rolf Christiansen and Lothaire R. Rich. Elder Christiansen served as second counselor to President Andresen.

(Continued on page 549)

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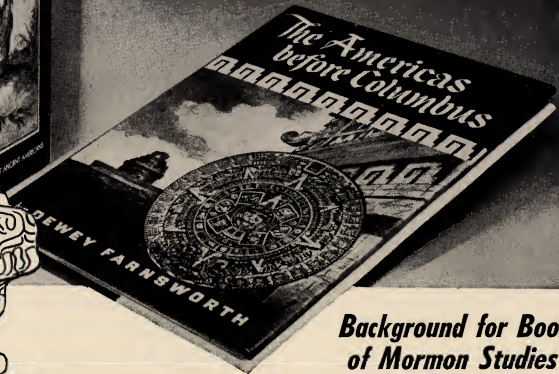
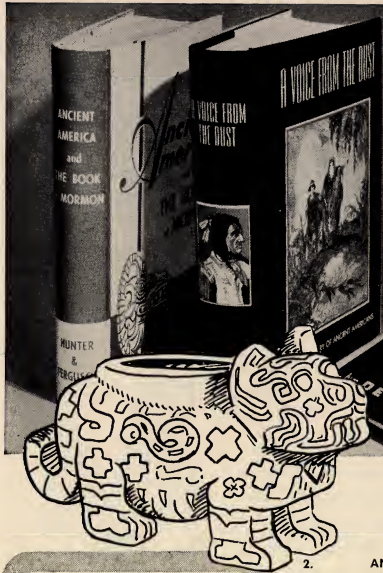
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# GOOD READING for SUMMER MONTHS

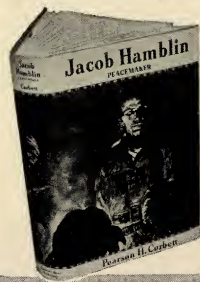


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—Josef Muench

## *The Desert Is Magic*

THE desert holds a magic which is cast  
Upon all those who linger for awhile  
Beneath the wide, blue skies, which make a vast,  
High tent above the gray, for mile on mile.  
I love the desert; now it is my home.  
But sometimes in the sandy waste, I long  
To see the green of mountains and the foam  
Of falling waters, and to hear the song  
Of night birds near my windows, and the sigh  
Of quiet winds that blow through thick-limbed fir.  
I want to smell the woods as rain comes by,  
The pale wild roses and the lavender.  
But when there comes a night of white moonshine,  
Then I am glad a desert home is mine.

by Grace Barker Wilson



## COURAGE

By Grace Sayre

HERE in the tree she built her nest,  
Working away untiringly—  
Picking and salvaging some string,  
Gathering twigs to hoard and bring  
Into the space where her nest would swing.  
Over the nest, she brooded late,  
Watching and waiting patiently.  
But, as I watched her, I soon saw  
She worked with a broken leg, and one wing  
Trailed along; though she could sing  
To the world as if she had everything!  
And so she had, for her courage high  
Made her song reach to the stars and skyl

## FIRST BIRTHDAY

By Angelyn W. Wadley

COULD it be a full year since that day in  
July,  
So full of suspense till I heard her first cry?  
A new place at our table, a new bud on our  
tree,  
A new dream for the future—new glory for  
me!

Could it be a whole year or a matter of  
days?  
Sure she climbs, and she walks, and she  
babbles and plays,  
And she knows a few tricks and has grown  
such a lot.  
But a year old so soon? Surely not! Surely  
not!

Could it be but one year, since that fair  
summer day,  
Or have months without measure just  
vanished away?  
Now it's hard to recall when this child  
wasn't mine.  
It seems we've belonged since beginning of  
of time.

## PRAY

By Bertha R. Hudelson

WHEN dawn draws back bright curtains  
of the day,  
And sunshine floods the world with  
tender light  
To mark the trail of birds in singing  
flight,  
With thankfulness, pray.

Though dawn, with blackened fingers,  
bleakly hides  
The rose of early morning sky and  
brings  
Dark storms, and bird song muffled  
under wings,  
God's love abides.

No matter if God sends, in his wise way,  
Vicissitudes or sweet tranquility;  
They are his gifts and, with humility,  
In simple faith, pray.

## FELINE CAPERS

By Gladys Hesser Burnham

THE wind can be a fierce old cat,  
Screeching, darting like a bat.  
She slams a door and claws a screen  
Or fights dried leaves and acts so mean,  
Just then she purrs and nestles down.  
Ah! Such relief. You sigh—then frown  
To hear a roar—*phft*—a spat.  
A fresh glare blows—she is a cat.

## DESERET

By LeRoy Burke Meagher

FREEDOM  
was a flame  
carried oxen-paced  
across a desert waste;  
Courage  
was a song  
of handcart  
and searching hearts;  
Peace  
was a dead land,  
wakened by plow seams  
and mountain streams;  
Faith  
was a quarried stone  
lifted by tithing hire  
into a temple spire—  
Those are the words  
Time can not erase,  
Nor these:  
"This is the place."

## PRAYER ON A HILLTOP

By Beatrice Munro Wilson

FAR BELOW, the valley lies  
In sun and shade. I lift my eyes,  
And just as near seems heaven's blue.  
Lord, I would live between these two—  
Close enough to earth to see  
When fellow man has need of me,  
So near to heaven an angel's wing  
Might brush me sometimes when I sing.

## DOUBLE HOLSTER

By Eva Willes Wangsgaard

I WENT to tuck Davy safe in bed  
And found a tough sheriff there instead,  
A sheriff whose strategy had planned  
An all-night watch, a gun in each hand.  
I said, "Hey, Sheriff, you'll need your rest  
If you capture that deadeye robber pest.  
Your deputy goes on duty at night,  
And you can trust him. He's all right."  
He gave me the guns. I gave him a pat,  
And he was sound asleep, just like that!

## TO THE TOWER OF UTAH'S STATE CAPITOL

By May A. Sorensen

ACROSS the scene you watch in white-  
domed grace,  
Once ox teams crept, while men, their eyes  
grown bright  
With watching, came at weary, stumbling  
pace.  
Women, their vision ever to the light,  
Now gaunt with feeding only upon dreams,  
Field starving babies to impoverished  
breasts;  
Asked but for safety by these valley streams,  
A refuge hid beneath these mountain crests.

Today a shining city fills that view;  
How strangely builded few are left to tell.  
Do eerie breezes sometimes bring to you  
Ghost warnings that you act as sentinel?  
They left a high achievement in your care;  
Guard well the dreams of those who wrought  
it there.

## NOW

By Elaine V. Emans

THERE is a time for looking at the past,  
Remembering the best of all of it—  
And being glad some lovelinesses last  
Till life is done, and there is a definite  
Time, even more, for planning days ahead.  
But, oh, there is a time, and it is now,  
To be aware of present sunlight spread  
For me—this very bluebird on the bough,  
This flower that I nearly hurried by,  
This laughter of a friend within my ear,  
This love just waiting here to occupy  
A place of first importance, and these dear  
Other reminders hourly that I  
Have urgent business with the now and  
here.

## BIRCH SEEN SUDDENLY

By Anabel Armour

I HAD no will at all to search  
For miracles, and so the birch  
Surprised me as I crossed the hill  
And saw it standing white and still.  
My breath caught in my throat to see  
The loveliness of this one tree,  
In the gray dusk as daylight thinned.  
No branches trembled, and no wind  
So much as turned a green leaf under,  
And so again my heart knew wonder  
That he who made the mighty oak,  
That he to whom the thunder spoke,  
Who set the moon to draw the tides  
And set pines on the mountainsides,  
Could shape a tree so slim and small.  
Yet as I stood, my soul grew tall,  
Knowing that only God could bless  
The earth with such white loveliness.

## THIS IS THE PLACE

By C. LeRoy Clayton

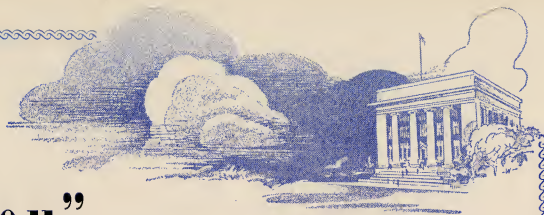
THIS is the place:  
Prophetic words in vision told.  
This is the place,  
Reserved for Saints since days of old,  
A haven for that faithful band,  
Led hither by Jehovah's hand;  
At last they found the promised land;  
This is the place.

This is the place  
With mountain bulwarks tall and grand.  
This is the place;  
A temple here to God shall stand.  
No more we'll fear the ruthless mob,  
No more be scourged by tyrant's rod,  
But here in peace we'll worship God.  
This is the place.

We'll find the place,  
And as they marched, they sang this  
song:  
We'll find the place  
And there become a mighty throng.  
We'll cities build, an ensign raise  
On which the world in awe shall gaze  
And marvel at God's wondrous ways.  
This is the place.

This is the place—  
A desert once, now fruitful fields.  
This is the place;  
The land in rich abundance yields  
Fine fruits and grains and flowers fair,  
Its mountains filled with minerals rare,  
And peace and plenty everywhere.  
This is the place.





# "Choose You"

by President David O. McKay

THERE was a mighty host assembled many years ago in the city of Shechem. Israel had gathered there to hear the last words of their great leader, Joshua. Fivescore years and ten he had seen life; he had led Israel faithfully through many trials; he had seen their waverings; and he had known their waywardness. On that memorable occasion, he preached to them the words of life, reminding them of the many manifestations of God in their behalf. He reverted to the days of Abraham when the people went after strange gods. He told them how God had led their father Abraham out from this idolatry, how the hand of the Lord had led Israel out of Egypt, how he had given them lands not of their taking, how he had given them cities, not of their building. Continued he,

"Now, therefore, fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and *serve ye the Lord.*"

"And if it seem evil unto you to serve the Lord, *choose you this day whom ye will serve*; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." (Joshua 24:14-15. Italics author's.)

If it seem evil in your sight, to serve the Lord, then choose you this day whom ye will serve, "But," said the old prophet, just before his death, "as for me and my house, we will serve the Lord."

Then he gave the people their choice:

"Whom will ye serve?" And they cried with one voice, "We will serve the Lord." "Remember," said he, "it is you who make that covenant."

"... ye cannot serve the Lord: for he is an holy God; he is a jealous God: he will not forgive your transgressions, nor your sins.

"If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

"And the people said unto Joshua, Nay; but we will serve the Lord.

"And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the Lord, to serve him. And they said, We are witnesses." (*Idem* 19-22.)

And the covenant made by the people that day was placed in the book of the law of the Lord, and an altar was built there as memorial of the covenant. Joshua bade them good-bye and went the way of all the earth. That generation kept their covenants. You may read the record of Israel from the exodus to the captivity, and you cannot find a generation that served the Lord so faithfully as did those who covenanted with the old Prophet Joshua, on that day.

We, in our day, must choose whom we will serve. I say we cannot go on serving, part of the time, the enemy, and part of the time, the Church. We cannot do this. The Lord has said plainly, "No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) These words are true, and I believe we should take them as literally as did the Prophet Joseph Smith take the words of James:

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally." (James 1:5.)

The Prophet believed these words and took them for their meaning. So I believe we should take Christ's words and know that we cannot serve two masters. Let us choose today whom we shall serve.

The truth that we cannot serve two masters is emphasized in Byron's *Cain*, and I feel to men-

(Continued on following page)

## The Editor's Page

## THE EDITOR'S PAGE

(Continued from preceding page)

tion here for emphasis. Cain is tempted by Lucifer; and after the devil had led him on, telling him that the gospel is nothing, that Adam was deceived, that the Lord is only a cruel God, Cain says:

"Wilt thou teach me all?"

"Aye," says Lucifer, "upon one condition."

Cain: "Name it."

Satan: "That thou dost fall down and worship me, thy Lord."

Cain: "Thou art not the Lord my father worships."

Satan: "No."

Cain: "His equal?"

Satan: "No: I have naught in common with him! Nor would: I would be aught above—beneath—Aught save a sharer or a servant of his power. I dwell apart; but I am great:—Many there are who worship me, and more who shall—be thou among the first."

Cain: "I never as yet have bow'd unto my father's God, although my brother Abel oft implores that I would join him in sacrifice:—Why should I bow to thee?"

Satan: "Hast thou ne'er bowed to him?"

Cain: "Have I not said it?—need I say it? Could not thy mighty knowledge teach thee that?"

Then these words and Byron never uttered a greater truth:

Satan: "He who bows not to him has bow'd to me!"

Cain: "But I will bend to neither."

Satan: "Ne'er the less, thou art my worshiper: not worshipping him, makes thee mine the same." (Cain, Act I.)

This truth harmonizes with the scripture. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other." (Matt. 6:24.)

It is not in membership only that Christ wants service. He can, today as of old, raise up from the stones children unto Abraham. It is not lip service that he wants. Speaking of the churches

of the world, the Lord said to Joseph Smith: "... they draw near me with their lips, but their hearts are far from me." (Joseph Smith 2:19.) It is not lip service—then what is it? *Faithfulness to duty.*

I am reminded now of the responsibility that rested upon those soldiers who followed General James Wolfe up the mighty heights of Quebec that starlight September night. What was the duty upon each soldier that night? Nothing great—five thousand of them stealthily rowing down the river and then quietly pulling themselves up by the branches of the trees on the hillside. What was the service demanded from that mighty army? Why, the service of order and quietness. One soldier that night could have frustrated General Wolfe's entire plan. But each one had a duty—that of being quiet, that of remaining in rank, until, before morning, the whole army stood on the Plains of Abraham, ready to take the fort. So it is in this great army of the priesthood. Each man has only a little duty to perform; the performance of it might mean everything to the quorum to which he belongs! It might mean immeasurably much to the Church.

There are other instances in history where little simple acts have expressed the spirit of the entire nation. One such comes to my mind. At one time during the American Revolution, General Nathanael Greene had been defeated; he was alone, penniless, hungry, footsore. He went into an inn, and the proprietor said: "Hello, General Greene! All alone?" "Yes, alone, hungry, and penniless." The lady of the house set before him a warm breakfast—plain, but the best she had, and then, shutting the door quietly behind her, she brought and put in the general's hand, a purse. "There!" she said; "it is all I have, but you are welcome to it; take it."

There was hanging just over the fireplace of that humble inn, the picture of George III. General Greene arose, turned the picture to the wall, and on the back of it wrote this line: "Hide your

(Concluded on page 549)

## IS WAR EVER JUSTIFIED?

THE GOSPEL of Jesus Christ is a gospel of peace. While on earth the Savior pleaded with mankind to preserve peace. He made clear that contention among men or nations is really a battle between right and wrong, between lawful and unlawful desires, whether for temporal or spiritual advantage. The happiness for which all right-minded people long will come only when humanity follows the teachings embodied in the gospel of Jesus Christ. There is no other way.

Nevertheless, contention and war date back to the beginning of time. There is a report of a great war in our first estate among the spiritual beings who had won the right to come upon the

by John A. Widtsoe  
OF THE COUNCIL OF THE TWELVE

*Evidences*  
AND  
*Reconciliations*  
CLXVII

earth. One-third of those present in the great council, so we are told, lost their privilege of earth



experience and are now engaged in battling against truth and the laws of conduct laid down for man by the Lord of heaven. The history of man on earth is likewise the story of a continuous succession of wars.

Why does evil exist in the hearts of men? What is the original cause of evil. Though hundreds of books have been written on that subject, the answers have not been found. All we know is that evil has arisen in the hearts of otherwise intelligent men since the beginning of time.

The eternal right of choice is vouchsafed by our Heavenly Father by which men may choose to follow right or wrong. Why in the beginning, or now, intelligent beings choose to follow evil remains a mystery.

We on earth know how wars originate. As in the great pre-existent council Lucifer sought power to magnify himself, so in the wars on earth men seek to lift themselves up in personal power, position, or possessions at the expense of others. Then contention and warfare follow. Seldom has a war among men been fought to support a spiritual principle, freed from selfish objectives. When that occurs, those who are battling against God's law will be defeated.

Our whole concern should be to set up God's kingdom and to destroy the forces of evil which would set up their own soul-destroying kingdom. Under such conditions war must be declared upon the unrighteous.

Necessarily, however, there are times when evil in its hate of right goes too far in its deliberate attempts to overthrow the purposes of the Almighty. Then the means of earth must often be used to correct the evil-minded and prevent the spread of evil among the unwary. Such a war may be justified. A war for more land or for more power among the nations can never claim justification. The weapons of such a righteous war should be the teaching of truth and right and the exclusion of the unrighteous from association with the righteous. The bloody wars in which we have engaged on earth are really a type of murder unacceptable to the Lord of heaven.

The preservation of high doctrine and principles of action contained in the gospel of Jesus Christ alone can justify war on earth or elsewhere. Therefore, every contention, great or small, should be analyzed as to the causes of the war which lie at the bottom of the struggle. But in no instance must evil finally be allowed to win such a fight.

When the Prophet Joseph Smith and his people were persecuted, the Lord warned Joseph to be patient and to bear persecution patiently; but he also explained that limitations are placed upon those who wage war against righteousness.

Now, I speak unto you concerning your families—if men will smite you, or your families, once, and ye bear it patiently and revile not against them, neither seek revenge, ye shall be rewarded;

But if ye bear it not patiently, it shall be accounted unto you as being meted out as a just measure unto you.

And again, if your enemy shall smite you the second

time, and you revile not against your enemy, and bear it patiently, your reward shall be an hundredfold.

And again, if he shall smite you the third time, and ye bear it patiently, your reward shall be doubled unto you fourfold;

And these three testimonies shall stand against your enemy if he repent not, and shall not be blotted out.

And now, verily I say unto you, if that enemy shall escape my vengeance, that he be not brought into judgment before me, then ye shall see to it that ye warn him in my name, that he come no more upon you, neither upon your family, even your children's children unto the third and fourth generation.

And then, if he shall come upon you or your children, or your children's children unto the third and fourth generation, I have delivered thine enemy into thine hands;

And then if thou wilt spare him, thou shalt be rewarded for thy righteousness; and also thy children and thy children's children unto the third and fourth generation.

Nevertheless, thine enemy is in thine hands; and if thou rewardest him according to his works thou art justified; if he has sought thy life, and thy life is endangered by him, thine enemy is in thine hands and thou art justified.

Behold, this is the law I gave unto my servant Nephi, and thy fathers, Joseph, and Jacob, and Isaac, and Abraham, and all mine ancient prophets and apostles.

And again, this is the law that I gave unto mine ancients, that they should not go out unto battle against any nation, kindred, tongue; or people, save I, the Lord, commanded them.

And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue;

And if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord;

Then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people.

And I, the Lord, would fight their battles, and their children's battles, and their children's children's, until they had avenged themselves on all their enemies, to the third and fourth generation.

Behold, this is an ensample unto all people, saith the Lord your God, for justification before me.

And again, verily I say unto you, if after thine enemy has come upon thee the first time, he repent and come unto thee praying thy forgiveness, thou shalt forgive him, and shalt hold it no more as a testimony against thine enemy—

And so on unto the second and third time; and as oft as thine enemy repenteth of the trespass wherewith he has trespassed against thee, thou shalt forgive him, until seventy times seven.

And if he trespass against thee and repent not the first time, nevertheless thou shalt forgive him.

And if he trespass against thee the second time, and repent not, nevertheless thou shalt forgive him.

And if he trespass against thee the third time, and repent not, thou shalt also forgive him.

But if he trespass against thee the fourth time thou shalt not forgive him, but shalt bring these testimonies before the Lord; and they shall not be blotted out until he repent and reward thee fourfold in all things wherewith he has trespassed against thee. (D. & C. 98:23-44.)

Only under such conditions as are specified in this revelation can Latter-day Saints justify a war. But it must be remembered that we are taught to be loyal to the land in which we live. Often as good citizens we must do things which we do not understand or which we do not fully accept. As far as war is concerned, the procedure in the Doctrine and Covenants, section 98, is the Lord's word. If the nations would heed it, bloody contentions among the nations would cease.



—Keystone View Co. Photo

# IN GOD WE TRUST\*

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

**I** COME to you this morning representing a people for whom the inscription on our national coin, "In God We Trust"—has real significance. For we know that an effective relationship persists between God and this land and its people.

Centuries ago the Lord designated America a goodly land, choice above all others, to be reserved for a righteous people. While it was yet unknown to Eurasians, he decreed that it should be discovered only under his guidance and promised its inhabitants from that time henceforth and forever that they should "... be free from bondage, and from captivity, and from all other nations under heaven" (Ether 2:12), if they would serve him. On the other hand, he warned that if they would not serve him, "they should be brought

down into captivity, and also into destruction both temporally and spiritually."

Preceding the advent of Columbus, two mighty peoples dwelling upon this land prospered in obeying God's commands and, rebelling against them, sank into oblivion. Their records are eloquent proof of the certainty in God's warning and promise.

The builders of modern America, though without knowledge of the divine decree, have been aware of God standing within "the shadow keeping watch upon his own."

Columbus, not knowing it had been given, yet witnessed to the truth of the declaration that the discoverers of America should be led by divine inspiration. "God gave me the faith and afterwards the courage so that I was quite willing to undertake the journey," he said to his son, and in his will he wrote:

In the name of the most holy trinity, who inspired me with the idea and afterwards made it perfectly clear to me that I could navigate and go to the Indies from Spain, by traversing the ocean westward.

The early settlers of the Atlantic seaboard testified that they were led and sustained by the power of God. The colonists, rejecting the tyranny of King George, appealed "to the Supreme Judge of the world for the rectitude of" their intentions and, "with a firm reliance on the protection of Divine Providence" struck for freedom.

At a critical point Franklin thus addressed the constitutional convention,

We have been assured, sir, in the sacred writings, that "Except the Lord build the house, they labour in vain that build it." I firmly believe this; and I also believe that, without his concurring aid, we shall succeed in this political building no better than the builders of Babel. (*Documentary History of the Constitution of the United States*, Vol. III, pp. 235-237.)

In his 1789 Thanksgiving Proclamation, Washington made seven separate references to the Almighty, whom he acknowledged as the source of all the nation's blessings, including victory in the Revolution and "opportunity to establish a form of government for" our "safety and happiness."

Perhaps no other American, save the prophet only, has put such implicit trust in God as did the Great Emancipator. Out of his personal experiences he testified he was as certain that God acts directly upon human affairs as he was of a fact apparent to the senses, such as that he was in the room where he was then speaking. He said:

I have had so many evidences of his direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others I have had occasion to regret it. (*Abraham Lincoln—Man of God*, John Wesley Hill, p. 124.)

A marked diminution of our trust in God has taken place in America since the days of Lincoln, the effect of which is everywhere apparent. We and our beloved country are today

THE IMPROVEMENT ERA

\*Church of the Air Address, April 6, 1952, Columbia Broadcasting System.



at the crossroads in our efforts to maintain our glorious American heritage of political, temporal, and spiritual freedom, won and bequeathed to us by the fathers who had inscribed in their hearts, as well as on their money, "In God We Trust." In every hamlet of our land arises a plaintive cry for a return to that trust in God by which the fathers built our nation. I believe we are approaching almost an unanimity in our feeling that the great and imperative need of this hour of decision for America is to vitalize our trust in God.

I believe we can do it. I know we can do it if we are but willing to pay the price. Possessing a sure knowledge of the truth of what I say, I point out two prerequisites to the realization of this, our great need: First, we must in humility seek the God in whom we trust in earnest prayer; second, we must dedicate ourselves to the keeping of his commandments.

"Seek ye the Lord while he may be found, call ye upon him while he is near," counseled Isaiah. (Isa. 55:6.)

"Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice," sang the Psalmist. (Psalm 55:17.)

"Watch and pray, that ye enter not into temptation" (Matt. 26:41), taught Jesus. And in his perfect life he set the pattern. He prayed (Luke 3:21) and fasted forty days (Matt. 4:2) at the beginning of his public ministry; he prayed in the wilderness (Luke 5:16); he prayed at the beginning of the day (Mark 1:35); he prayed a whole night preceding his selection of the Twelve Apostles (Luke 6:12); he prayed for strength in Gethsemane; and finally, on the cross in the hour of his death, he prayed. (*Ibid.*, 23:34.)

All men who, "under God" have advanced the cause of righteousness in America have been praying men. Who has not heard Isaac Potts' account of Washington on his knees in the snow in prayer at Valley Forge? Lincoln's sublime trust in God came after he had many times been driven to his knees in prayer. He thus explained to General Sickles the reason for the serenity he experienced while the outcome of the battle of Gettysburg hung in the balance:

In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of affairs, I went to my room one day and locked

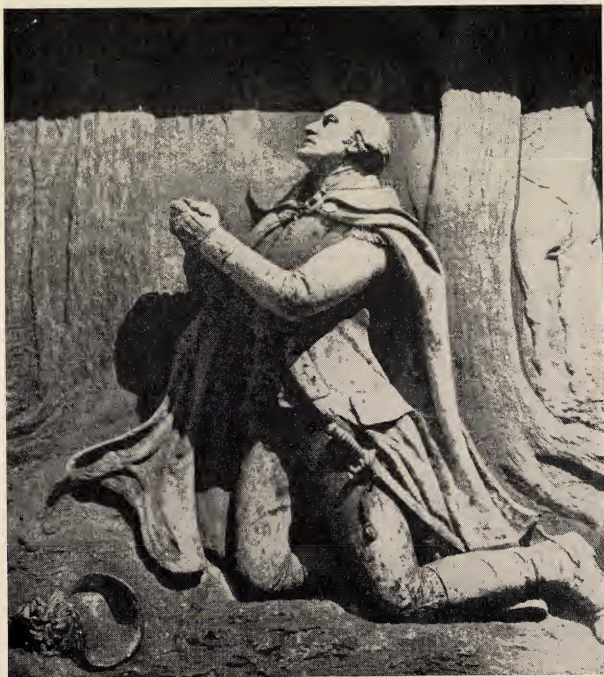
the door and got down on my knees before Almighty God and prayed to him mightily for victory at Gettysburg. I told him that this war was his, and our cause his cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if he would stand by our boys at Gettysburg, I would stand by him, and he did stand by our boys, and I will stand by him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul. The feeling came that God had taken the whole business into his hands, and that things would go right at Gettysburg, and that is why I had no fears about you. (Hill, *op. cit.*, 339-340.)

If we would vitalize our trust in God, we—you and I—must get down on our knees and pray to him as Lincoln prayed, with all the energy of our souls. And we must do so as did the Psalmist, evening, morning, and at noon. We cannot leave it for the other fellow; we must do it ourselves; and we must do it now. If we will begin and close each day

by praying unto our Father in heaven in secret, as the Savior admonished, thanking him for our lives, his protection over us and our loved ones, our material comforts, the freedom we enjoy in this glorious land; if we will plead with him to guide us in the paths of righteousness that we may merit a continuation of his mercies, if the head of every household will daily call his family about him and, praying with them and they praying with him, truly worship the Lord, the first long and sure step will be taken toward vitalizing our trust in God.

To take the second step, we must learn that in the relationship between God and ourselves both parties have obligations. We must stand by the Lord, as Lincoln promised to do, for he has promised to give us protection against temporal and spiritual bondage, and against all other nations under heaven, only if we serve

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WASHINGTON AT PRAYER

This sculpture of George Washington kneeling in prayer at Valley Forge is in the face of the east end of the sub Treasury building on Wall St., N. Y. The sculptor is J. E. Kelley.

—Religious News Service Photo

## IN GOD WE TRUST

(Concluded from preceding page)

him. Praying is one way to serve him; another way is to keep his commandments. There are numerous ways in which we are violating them in America today.

On many points the Lord has given us specific guidance with respect to the conduct of our lives; for example, he has said,

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain. (Ex. 20:7.)

In harmony with this command Washington issued the following order in 1776:

The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessings of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, . . . that every man of sense and character detests and despises it.

What respect is today being paid to this prohibition against profanity? If you hear what I hear, you know we have not placed the Lord in our debt through its observance.

"Remember the Sabbath day to keep it holy" (Ex. 20:8), is another familiar command.

That it was revered by the great Lincoln is evidenced by a general order to the army and the navy, signed by him November 15, 1862. From that order I quote:

The President, commander-in-chief of the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. . . . The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled, by the profanation of the day or name of the Most High. (*Abraham Lincoln, The War Years*, III, Carl Sandburg, 374.)

How do we, as a nation, stand upon this matter today? Is it not rather noted in the breach than in the observance?

"Thou shalt not commit adultery," (Ex. 20:14) spake the Lord amidst the thundering and lightning of Sinai, against one of the most debasing of sins, a practice which has preceded the disintegration of every fal-

len civilization. Paul's pronouncement that our bodies are the temples of God, that "If any man defile the temple of God, him shall God destroy," (I Cor. 3:17), is an eternal principle still in force. Much of our sorrow and distress stems from a violation of this divine command.

We might continue with others, "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet" (Ex. 20:15-17), but we now have in mind enough to persuade us of many ways in which we may improve, if we really, in truth and without hypocrisy, are committed to keeping the commandments of God.

I plead with you, my friends, for a vitalization of our trust in God through earnest prayer and a careful keeping of the Lord's commands. Every substitute we have tried has left us deeper in the mire. Our integrity, our liberties, our treasures are slipping like sand through our

fingers. Our cynicism and godless learning lead us ever farther from the truth. Why should we not put to test the one untried plan of self-disciplined conformance to the plain and simple commands of the God in whom we profess to trust. Doing this, turning not to the right hand or to the left, we shall become strong and of a good courage. The Lord will be with and prosper us, whithersoever we go. Our trust in him being thus vitalized into an all-powerful present reality, the strongest bulwark in all our defenses, we shall sing with strong conviction,

Our fathers' God to thee,  
Author of liberty,  
To thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by thy might,  
Great God, our king.

That we may do so, I humbly pray in the name of Jesus Christ. Amen.

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## WHAT PEOPLE WANT

by George P. Barber

AT a conference on fiction writing given by the extension division of the University of California in San Francisco some time ago, Betty Finnin, fiction editor of *Woman's Day*, made a significant statement. She said that magazine editors think they know what people want, but that they don't always know. Some editors think people want more than anything else in their reading the sensational, the bizarre, the trivial, the risqué, the light. But what people really want, she said, is the decent, the real, the genuine, the natural. What people want, she added, is "real meat."

Writers write to please editors because editors are the ones who buy their stories. If editors don't know what people really want, they may substitute the cheap and the tawdry for that which is helpful, inspiration-

al, uplifting, and hopeful. As Professor Mark Schorer, another speaker, pointed out, the number of stories being published is increasing, but the quality is not improving. What people want is not more stories, but more quality in the stories they read.

As one who is distressed by the lightness and emptiness of much of the fiction that is being published in the magazines, I gave hearty assent to Miss Finnin's assertion. After returning home from the conference, I examined copies of several Latter-day Saint publications back over the years to weigh their quality as enunciated by Miss Finnin. As one of that great mass of people who knows what he wants, I wish to say this: I hope our Church publications continue to give their readers what they really want—"real meat."



# KEYS

by Har랄d Stevens Ahord  
Y.M.M.I.A. GENERAL BOARD

**P**ERCHED high on Twin Sisters Mountain in colorful Colorado is a famous Alpine inn. To reach it we moved upward over a narrow road so winding the curves appeared to be connected and unending. This steady climb encouraged us to glance frequently upon a drowsy earth studded with starlit grandeur, thrilling, extended, and limitless. Fortunately, we arrived at this remarkable vista before dawn. To see timber mountain darkness blend with valley mist then both brushed aside by dawn's early light and an oncoming sun inspired us with awe.

Here, before our very eyes was a daily, mysterious, fascinating, and miraculous creation. Our limited understanding and meager wisdom were greatly enhanced as we remembered the first recorded story in the Old Testament.

In the beginning God created the heaven and the earth.

And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, Let there be light: and there was light.

And God saw the light, that it was good and God divided the light from the darkness.

And God called the light Day, and the darkness he called Night. And the evening and morning were the first day. (Gen. 1:1-5.)

Then and now the story of the creation, as recorded in Genesis, has been impressive and more easily understood.

In the tops of the mountains ominous clouds may quickly form, then race overhead to unload and slip away as though their purpose were to blanket nature for the winter or perchance to drench slate-like rock and make it glisten in the wet. Nature at its most violent best may be horrifying and often disastrous. But with our revealed knowledge of the creation of man, with his godlike potential and ultimate exalted destiny, there is an inward warmth intermingled with an outward calm and security. During such moments we find the instructions from the Lord to

Joseph Smith and Sidney Rigdon even more comforting and meaningful:

Keep all the commandments and covenants by which ye are bound; and I will cause the heavens to shake for your good, and Satan shall tremble and Zion shall rejoice upon the hills and flourish;

And Israel shall be saved in mine own due time; and by the *keys* which I have given they be led, and no more be confounded at all.

Lift up your hearts and be glad, your redemption draweth nigh. (D. & C. 35:24-26. *Italics author's.*)

More clearly now we begin to see beyond the range of vision.

Nine thousand feet above the sea is the man-made inn, weathered, drab, and cold. Slightly protected below the protruding easterly gables swings a significant cluster of artificial keys.

Within the lodge an aging keeper offered us an easy chair, a better view, and a fading, "This way, please." With it all so rigid, mechanical, and lifeless, furtively we moved from room to echoing room as the guide gave his oft retold story. The fable of this inn possessed elements of exciting charm, but like so many interesting tales, too much of it had become a duty for the pent-up, lonely guide; a rhythmic chant to the cautious receiver. Even the guide seemed strange and oddly alone.

Now we recall a much earlier time and a vastly different spot when Father Adam was properly admonished and instructed by the Lord when he said:

... It is not good that man should be alone. (Gen. 2:18.)

And then we stood in the most famous room of this inn. It was the "Key Room." Keys were everywhere. Some were large, others small; many were discolored; few were bright. Across the ceiling and down the walls they hung in useless array. Once these keys were smooth and useful, but here, tarnish replaced brilliance; luster was gone forever.

Each visitor was urged to make a wish and leave his key. It did seem little enough for promised hope, for a lack of an earlier preparation.

No one knew the number of keys and shallow aspirations left here to rust and be forgotten, but each visitor could quickly see the keys hung within the season. They were the brighter ones. Lacking proper and frequent use, keys change and tend to waste away.

What *keys* did I possess? Which one should I leave behind?

With the tour ended and lessons learned, we again faced eastward into a warming sun. The fertile, sprawling plains spread lazily below. Across these distant lands our faithful pioneer kinfolk came. They, too, trudged upward and forever forward. Why had they come? What keys did they possess to leave and to share?

Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church have been given. (D. & C. 42:69.)

(Continued on page 534)



—Photo by Wayne B. Hale



After the band had played all the patriotic airs it could, we all stood and sang, "My Country 'Tis of Thee."

IT WAS a hot Fourth of July morning, welcomed by Iowa farmers as good corn weather. We scanned the skies anxiously, for rain on the Fourth of July was a tragedy. It was hard for Papa to take the day off from his work, but he never disappointed us. He finished all his chores and took care of the milk, putting the cans in cool water. Tomorrow would be cheese-making day.

We girls helped Mamma with the work, for Bessie was now six, and I was nearly nine, and so we were soon ready. Bessie and I had new dresses, made of fine yellow lawn with small brown figures. Bessie was much pleased with hers. I wasn't with mine, but Mamma didn't know it. I had longed for a *white* dress because I hadn't had one since I was very small, and they were in fashion again. Some of the girls had them trimmed with embroidery. A real summer dress meant a white dress to me.

Two weeks before Mamma had said that she was going to take a dozen young roosters to Blanchard to see if she could sell them, and if she could, and had enough money, she would buy Bessie and me cloth for new summer dresses. I immediately began to picture myself walking into church wearing mine, and always, for some reason, I imagined it as being white, though I know now that I had said nothing about it.

When Mamma came home from Blanchard, she looked pleased. No one could look more quietly pleased than Mamma when she had something she thought very nice for her family. She said, "Yes, I sold *all* of my chickens. I thought at first I

wasn't going to sell any and would have to bring them all home again." And a shadow crossed Mamma's face at the remembrance. "The stores wouldn't take any, but a man was there buying chickens to ship east. He said at first that mine were a little too large, for they weighed over four pounds apiece, but after looking at them again, he said they were in such good condition that he would take them, and he paid me thirty-five cents apiece for them." She handed a package to Bessie and me. We opened it. Papa came in just then, and he and Mamma and Bessie were so pleased with the material they did not notice my silence.

"I will try to get the dresses made for the Fourth of July," said Mamma eagerly, though sewing was, for her, a slow and difficult task. "They will be nice and cool, and you have worn your old ones so long."

Papa said, "This material will look well with their brown eyes and hair."

And Mamma looked more pleased than ever as she put things away and started to get supper.

By a great effort Mamma finished the dresses and prepared some food for the picnic dinner after the morning's program in the grove.

Mamma always made rusk for the picnic, for it was Papa's favorite. It was made with yeast, like bread, but with butter and sugar added, and perhaps an egg or two, then allowed to rise an extra time, made into biscuits, let rise again, and baked. The crust was always a rich brown. When eaten with fresh butter, it was good indeed. Mamma had some other things ready, too, and Papa added a

big wedge of cheese. Grandma would bring cake and fried chicken, for a number of relatives put their dinner together. Grandma usually brought cinnamon rolls also, not the small hard kind one often sees nowadays, but large and light. They were made of light bread dough, rolled out in a cushiony sheet, covered generously with butter and sugar and with just the right amount of cinnamon, rolled up and sliced, let rise an extra time, and baked. I have never seen any since as good.

One great drawback to me was that though most of the picnickers brought their dinners in market baskets, and some even in dishpans or big kettles, we brought ours in a red wooden box with a lid. No one else did that. Ordinarily, this box held the cheesecloth casing for the fresh curd, but on the Fourth of July this casing was taken out, and the box, well-lined with papers and an old tablecloth, was ready for our lunch. Money was scarce, I knew, but if Papa thought it important, he would manage some way the fifteen or twenty cents a market basket cost and get one. Once he had paid *thirty-five cents* for a new Sunday School song-book.

But red box, new dresses, small brother and sister, Bessie and I, Papa and Mamma, were all in the spring wagon and on our way.

As we neared the grove, the exciting, well-remembered Fourth-of-July odors came to our nostrils: fire-crackers, both fresh and burnt out; lighted matches; small popping things; a faint fragrance of fried chicken, cakes, and pickles from the



# FOURTH OF JULY

by Mary E. Winchell

lunch containers; and the good smell of new lumber used in various ways in the grove.

Mingled with these distinctive odors was the pleasant hum of friendly voices, for farm people worked hard and seldom got together.

Of course there *were* farmers who felt they could not leave their work. That was understood. But there were some people in town even near the college, who did not enjoy speeches. Papa could not understand that. Some did not enjoy getting up a picnic dinner. *I* did not understand that. Those of us who came year after year, if it didn't rain, enjoyed the day very much.

The band was already assembling when we arrived, and we hastened to find a good seat. Improvised seats had been made from the new lumber. Bessie stood close to Papa, but she was looking around to see if she could find Grandma. She did, not very far away, and went to sit beside her, leaning against her lovingly. Our small brother and sister did not want to get too far away from Mama in such a crowd, for there must have been seventy-five or perhaps a hundred people there. I felt old and a little aloof from the family, and so I sat on the end of the seat and watched a few latecomers go by. My small, blonde, second cousins Clara and Walter went by hand in hand, utterly oblivious to the crowd, the band, and the dignitaries, looking down one seat after another until they found the person they were looking for—their grandmother. They slid past those on the seat, and she made room for them, one on each side.

The band began to play, wonderful music—unbelievable, that such sounds could come from those inanimate instruments! After the band had played all the patriotic airs it could, we all stood and sang, "My

Country 'Tis of Thee." Some of the older ones, whether born in this country or not, wiped away a few tears, as did my grandmother, for this was now their country in very earnest, and many had lost brothers or sons in the Civil War. Both my grandparents had lost brothers.

When the singing was over, the audience sat down again, carefully, for sometimes those benches had been known to collapse, especially if too many heavy ones sat on the same board.

There was an expectant hush as the speaker was introduced—a young lawyer from Clarinda, the county seat. All had looked forward to the speech and would discuss it for days; at least it was so with my folk. It was a great disappointment if the speech was poor.

When the speech was over, and it had seemed as though it never would be, people made ready for the picnic, moving two of the benches together and sitting as best they could on the ground or on other benches. Uncle Levi brought a small folding rocking chair for Aunt Agnes, for he took good care of her. Some townspeople went home for their dinner and came back later to visit.

When all was ready, Papa went to the spring wagon for our lunch box. I hoped he would carry it inconspicuously so that people would not notice it, but no—he came back, striding along, the small sister under one arm and the red box under the other, looking pleased, as though all he thought about was the food. The relatives admired our dresses, and no one seemed to notice the box, but the opinion of grown folk is not very important anyway.

When the good dinner was over, the older people settled down for a rest and visit. For the children, there were foot races, in which Cousin Louie's boy, Charlie, won. The girls

did not take part since nearly all had new dresses, and they had to take care of them. I wouldn't have competed anyway, for though I was next to the fastest runner in my country school, I wouldn't have thought of competing with town children.

And so we girls, as well as the grown folk, visited together. We sat on the green grass under the platform, a most fascinating place, until the boys began running and jumping over our heads, on the not too stable platform, and our parents ordered us out. After that we walked around on the college grounds as we had seen young ladies do. We talked of the money we had to spend, and where we got it. Beulah said, "Byron (her three-months-old brother) had a nickel to spend for the Fourth, and so he got himself some safety pins." That was such a good joke that it gave us many a giggle during the afternoon.

But a small girl said to me, "Why do you bring your lunch in a red box?"

That wasn't funny, but most embarrassing, and all I could think of to say, was, "Papa says it keeps cleaner that way." Though that wasn't the real reason, as what was?

I noticed two unfamiliar little girls wearing pretty white dresses with embroidery. I said to a friend, "Those girls have very pretty dresses."

"Yes," she answered, "but they are as poor as drakes."

However "poor" that might have been, the answer should not have been a comfort to me, but it seemed to be. Heretofore, I had supposed that all people wearing fine clothes were wealthy.

We went back to the grove, for there was a new excitement there: Something special for the children, something they had never seen: a *merry-go-round*. It had been

(Continued on page 526)

My dear F.

MORONI assures us that it is the Lord who is running things, and that men miss the whole point and meaning of their lives by failing to recognize the fact: "... the winds have gone forth out of my mouth, and also the rains," (Ether 2:24) he tells the brother of Jared—but to men it does not seem that way, for the Lord is constantly showing forth "great power, which looks small to the understanding of men." (*Ibid.*, 3:5.) Men simply do not have faith and so deny themselves the blessings and the powers that might be theirs—boundless knowledge, "knowledge of all things" that is "hid up because of unbelief." (*Ibid.*, 4:13.) Given faith, God will not withhold from us a knowledge of all things. And ironically enough, men know that they *should* have faith even apart from the thought of any reward, "for it persuadeth [men] to do good." (II Nephi 33:4.) You begin with hoping—"man must hope, or he cannot receive an inheritance," (Ether 12:32) for "faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for

# The WORLD of the JAREDITES

CONCLUSION

by Hugh Nibley, Ph.D.

ASSOCIATE PROFESSOR, HISTORY AND RELIGION,  
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ye receive no witness until after the trial of your faith." (*Id.*, 6.) "... If there be no faith among the children of men God can do no miracle among them," (*Id.*, 12) for he "worketh unto the children of men according to their faith." (See *Id.*, 29.)

Nothing is harder than to convince a man of a thing he has not experienced: "Ether did prophesy great and marvelous things unto the people, which they did not believe, because they saw them not." (*Id.*, 5.) Those without faith live in a world of their own which to them seems logical and final; they take the very unscientific stand that beyond the realm of their own very limited experience nothing whatever exists! God's works to them look small, and they will never be cured of their myopia until they are willing to face facts and pass a test that only the honest in heart can consider without a chill of aversion. The test is this: "... if men come unto me, I will show unto them their weakness. I give unto men weakness that they may be humble; ... then will I make weak things become strong unto them." (*Id.*, 27.) What man of the world or posturing Ph.D. is ever going to ask for weakness? The men of the world seek for the things of the world, the realities they know—and the greatest of these are "power and gain." Through the ages, the book of Ether assures us, men have sought these things as their highest goal, and have invariably made the tragic discovery that the key to control over one's fellow men, i.e., the key to power and gain, lies in three things: secrecy, organization, and freedom from moral scruples, especially from squeamishness in the matter of shedding blood. Of these three things Moroni says: "the Lord worketh not in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it,

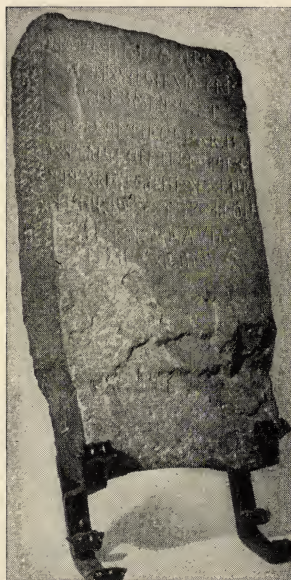
from the beginning of man." (*Ibid.*, 8:19.) These things, the prophet explains, have destroyed one civilization after another, and shall continue to destroy "whatsoever nation shall uphold such secret combinations." (*Id.*, 22.)

We seem to be reading Thucydides, who comments on Greek history just as Moroni does on Jaredite: Men who live for this world only invariably become dangerous paranolacs who destroy themselves and all connected with them. But the Greeks never showed us the other side of the picture. It is there that the book of Ether far surpasses all other commentaries on human history. The greatest of Greeks taught us, wrote Goethe, that "life on this earth is a hell." Farther than that they could not go. But the book of Ether teaches us that life on this earth can be heaven, that there actually have been many "before Christ came, who could not be kept from within the veil, but truly saw with their eyes the things which they had beheld with an eye of faith, and they were glad." (*Ibid.*, 12:19.) Here we are not dealing with the usual platitudes and truisms to the effect that if men would only behave themselves and help each other, they would have no troubles—men have always known that, only too well.

Ether shows us human society divided into two groups, not the good and the bad as such, but those who have faith and those who do not. They live in totally different worlds, the one group in real heaven, the other in a real hell. In no uncertain terms we are shown just what kind of world the faithless make for themselves to live in. This is Moroni's tract for our times. A generation ago the doings of the grim and bloody maniacs of the Asiatic steppe were as far removed from the thought and

(Concluded on page 550)

THE IMPROVEMENT ERA



—Photograph used by permission of  
Chamber of Commerce, Alexandria, Minn.

The Kensington Runestone



# MILLIE'S NEW BONNET

by Leona Bammes Gardner



MILLIE GAZED with satisfaction at the piece of hand-woven cloth waving gently on the line.

"Oh, Mother, it's just perfect!" she exclaimed.

"Yes, Millie, it took the dye very well," her mother replied.

"It's a beautiful yellow, Mother. Look, it is just the shade of the daffodils Grandmother had on the south side of her house. Oh—" Millie clapped her hand to her mouth in dismay, suddenly conscious of having said the wrong thing. She watched her mother's eyes cloud with pain and her thin cheeks tighten. She remembered Grandmother's bitterness in that long ago day when her mother had announced her intention of joining the Church. Millie had not been very old at the time, but she remembered well the tears and reproaches, the unhappiness in the once happy and cheerful household. She remembered her mother's anguish when her grandfather delivered his final edict:

"Chloe, if you go with those dadd-ratted Mormons, you need never darken this door again! You've already brought disgrace upon the house that has sheltered you these many years by consorting with those upstarts, those—" but here words failed him for the moment. "Claiming to have seen visions—pah! Why can't you be satisfied with your own religion?"

The words rang again in Millie's head, but she was too young and light of heart to brood long over the past. She surveyed with justifiable pride the results of months of hard work. She was to have a new dress out of the lovely yellow cloth. She

wished there were enough for Priscilla, the sister two years younger than herself, to have a new dress, too. Somehow it seemed a little selfish of her to have a new dress when Priscilla could not have one; but there was her old brown alpaca that was too small for her now, and if Mother put new lace at the neck, it would be almost as good as a new dress. What a lovely color the cloth was! Sometimes the homemade dyes didn't turn out so well, and then the cloth was streaked and ugly. She had worked so hard for this dress, having carded and spun all the wool herself, after her mother had washed it thoroughly. She had done most of the weaving, too, though Mother and Priscilla had helped. She was glad they had a few sheep of their own, for cloth from the east was expensive and hard to get, and there was certainly no money for anything like that now. She would help Priscilla weave cloth for a dress right away, and perhaps by fall she could have a new dress, too.

Millie wished desperately, as any sixteen-year-old girl might, that she could have a new bonnet to go with the dress—to wear to the Pioneer day celebration. Her mother could get the dress made by then, she hoped, but, oh, for a bonnet with flowers and lace, and yards and yards of satin ribbon! She remem-

bered a bonnet her grandmother had worn on very special occasions—dark red velvet it was, with yards of red satin ribbon streamers and satin lining and a big, big red rose set on the crown. But, of course, hers would have to be yellow.

Her mother's call broke into Millie's dreams. There was too much to do in the house to be idle long. Millie picked her way carefully back into the house. Her bare feet had not yet toughened enough for her to run quickly, as was her habit. She wished briefly that she had another pair of shoes, so that she might not have to go barefoot again this summer. At sixteen, one was a young woman, and it was no longer dignified to run around in bare feet. In the house she picked up her one pair of shoes and looked at them again. They were very shabby, and the soles were thin. If she were to have any shoes to wear to church, she would have to take good care of these. She shrugged her shoulders philosophically. Oh, well, what did it matter if she went barefoot around the house? Her new dress would cover the shabby shoes when she went to church, anyway.

Millie looked up in time to see a team and wagon stop before their front door. She ran out and watched two men unload a heavy wooden

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# MELCHIZEDEK... KING OF SALEM

By Charles E. Haggerty

## PART I

IN THE roster of the world's great men in the pre-Mosaic times appear the names of such illustrious figures as Adam, Enoch, Noah, Abraham, Isaac, and Jacob. One of Abraham's less-known contemporaries, however, deserves a rank of honor with even these notable patriarchs. He is Melchizedek, king of Salem. He has sometimes been regarded as human and as divine, as historical and as mythological, being "without father, without mother, without descent, having neither beginning of days, nor end of life."

**The Name Melchizedek**—In the original Hebrew his name is Malkizedek. The *Malchi* is derived from the Hebrew word *melek* which signifies "king"; and *Zedek* is from *cedhek* meaning "righteousness"; therefore, the literal meaning of the name is "king of righteousness." He is sometimes called Adonizedek, as in the *Book of Jasher*.<sup>1</sup> Adoni is a derivative of *adhon*, meaning "master or lord," hence master or lord of righteousness.

**Who was Melchizedek?**—That Melchizedek is not his real name but an honorary title is maintained by some, and this assumption may not seem improbable in view of the fact that occasionally a man's name was changed as a result of some outstanding event or circumstance in his life. Two men whose names were so changed were Esau who was renamed Edom, and Jacob who was later called Israel. In the *Haggada* and in the apocryphal *Book of Jasher*, Melchizedek is identified with Shem, the son of Noah.

To the Jewish propagandists of Alexandria who were eager to win proselytes to Judaism without submitting them to the rite of circumcision, Melchizedek appealed with especial force as a type of a monotheist of the pre-Abrahamic time or of the non-Jewish race like Enoch. Like Enoch, too, he was apotheosized.

The rabbis of later generations rather antagonistic to the cosmopolitan monotheism of Alexandria identified Melchizedek with Shem, the ancestor of Abraham. . . .<sup>2</sup>

And Adonizedek, king of Jerusalem, the same was Shem went out with his men to meet Abram and his people with bread

and wine, and they remained together in the valley of Melech.<sup>3</sup>

This view is supported by the fact that the genealogical data of Genesis chapter eleven reveals that Shem was a contemporary of Abraham and outlived him by thirty-five years.

While the foregoing appears possible, it is also highly questionable. In the first place this theory of the identity of Melchizedek receives no confirmation from any authentic scripture, ancient or modern. The *Book of Jasher*, so most scholars believe, dates only from the Middle Ages; consequently, little importance can be attached to its statement. As for the rabbinical literature, the weight of evidence indicates that the rabbis [Jewish priests] identified Melchizedek with Shem for argumentative rather than for historical reasons principally (1) so that they could refute the Alexandrian doctrine of noncircumcision for proselytes, and (2) that they might defend themselves against what was said of Christ being a high priest like Melchizedek. The scholarly consensus is that their claims are not based on historical fact.

In a revelation received by the Prophet Joseph Smith in 1832, the following appears in reference to the descent of the High Priesthood:

... so Melchizedek ordained Abraham and sent him away. Abraham rejoiced, saying, now I have a priesthood.

(Teachings of the Prophet Joseph Smith, pp. 322-323.)

"Which Abraham received the priesthood from Melchizedek, who received it through the lineage of his fathers, even till Noah." (Italics ours.) If Shem and Melchizedek were identical, how could Melchizedek receive the priesthood "through the lineage of his fathers even till Noah?" It is obvious that no fathers could exist between a son and his

father. One will face considerable difficulty, therefore, in proving Shem and the king of Salem to be the same person.

**Rise of Paganism**—The age of Melchizedek was a period of Hamitic domination among the ancient nations. Egypt, which had been settled by Egyptians, the daughter of Ham, and her sons, had risen in power and had extended her sway into the Tigris-Euphrates valleys, religiously if not politically. The Pharaoh of that period was probably not the son of Egyptus but another bearing the same name or title. Thus, the Egyptians were Hamites. The Hamites were represented in Palestine by the Canaanites (Gen. 9:18, 22; 10:6) and in Mesopotamia by Nimrod and his followers.

Of the Canaanites who inhabited the same section of Palestine as Melchizedek, Dr. Lord says:

They are supposed in their invasions to have conquered the aboriginal inhabitants, whose remote origin is veiled in impenetrable obscurity, but who retained some principles of the primitive religion. It is even possible that Melchizedek, the unconquered King of Salem who blessed Abram, belonged to those original people who were of Semitic origin. Nevertheless the Canaanites, or Hamitic tribes, were at this time the dominant inhabitants.<sup>4</sup>

With the Canaanitish conquests went their idolatrous worship. Baalism probably had its inception

about this time. Among other things it was characterized by human sacrifice and gross sensuality. Sodom and Gomorrah even became so wicked that God in his mercy destroyed them. Many of the ancients, including Terah the father of Abraham, apostatized from the Church. Noah remained true to God, but among his descendants





only the staunchest were able to resist the ruthless, sensual, and alluring apostate religion. Many who would not accept the new religion were sacrificed as the priest of Elkenah attempted to do to Abraham. Such was the condition of the world that but few remained faithful to the God of Noah.

*Melchizedek's Childhood*—The Prophet Joseph Smith's inspired translation of the Holy Scriptures is the most extensive source available concerning Melchizedek's life. Of his childhood, the record says:

Now Melchizedek was a man of faith, who wrought righteousness; and when a child he feared God and stopped the mouths of lions, and quenched the violence of fire.<sup>8</sup>

This contains elements similar to the experiences of Daniel and of

the three Hebrew children. Undoubtedly the lad had attained the age when he had sufficient comprehension of God to "fear" or love him. Was he cast into a den of lions and a fiery furnace for his convictions? One may speculate, but the scriptures give no further information. Except for the foregoing quotation, nothing is known of the parentage, the childhood, or the youth of Melchizedek.

*Melchizedek Receives the Priesthood*—Not only was Melchizedek obedient as a child but also as a young man, and by his obedience he merited the Holy Priesthood which he received from some righteous man of God.

And thus, having been approved of God, he was ordained an high priest after the order of the covenant which God made unto Enoch,

It being after the order of the Son of God; which order came, not by man, nor the will of man; neither by father nor mother; neither by beginning of days nor end of years but of God;

And it was delivered unto men by the calling of his own voice, according to his own will, unto as many as believed on his name.

For God having sworn unto Enoch and unto his seed with an oath by himself: that every one being ordained after this order and calling should have power, by faith, to break mountains, to divide the seas, to dry up waters, to turn them out of their course;

To put at defiance the armies of nations, to divide the earth, to break every band, to stand in the presence of God; to do all things according to his will, according to his command, subdue principalities and powers; and this by the will of the Son of God which was from before the foundation of the world.

And men having this faith, coming up unto this order of God, were translated and taken up into heaven.

And now, Melchisedek was a priest after this order. . . .<sup>10</sup>

The foregoing statement is one of the most comprehensive and most inspiring of all recorded references relating to the power of the Holy Priesthood.

*The Question of Historicity*—Paul probably had access to the scripture of Genesis 14:28 similar to those recorded in the Inspired Revision as he refers in his epistle to the Hebrews in almost identical words. Unfortunately, the Authorized Version of Hebrews 7:3 has caused some confusion. It speaks of Melchizedek as being:

Without father, without mother, without origin, having neither beginning of days, nor end of life, but made like unto the Son of God; abideth a priest continually.<sup>11</sup>

This quotation has been used by some to discredit the historicity of Melchizedek. The matter is clarified, however, when one applies the statement to the priesthood instead of the man. That passage was corrected by Joseph Smith to read:

For this Melchisedec was ordained a priest after the order of the Son of God, which order was without father, without mother, without descent, having neither beginning of days, nor end of life. And all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually.<sup>12</sup>

Paul is here explaining that Christ had instituted a higher gospel law and a higher priesthood than that of the Mosaic Dispensation. It was a well-known fact that Abraham

(Continued on following page)

## MELCHIZEDEK ... KING OF SALEM

had paid tithes to Melchizedek. Paul reasoned, therefore, that the whole Mosiac order was subordinate to Christ since he also was a high priest like Melchizedek. Some think that Paul used Melchizedek as a prototype of Christ; consequently, his Messianic similarity was stressed. These claim that he was a type "by reason (a) of his twofold dignity as a priest and king, (b) by reason of his name 'king of justice' (righteousness), (c) by reason of the city over which he ruled, 'King of Salem, that is, king of peace. . . .'"

*Melchizedek, King of Salem*—Whether Melchizedek became king of Salem before or after his ordination is not stated. Salem is identified with Jerusalem in the oldest sources available;<sup>10</sup> so one may assume that Melchizedek ruled in the Holy City. It was then surrounded by the Canaanite cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, or Zoar, all of which were small city-states each under a king who in turn owed allegiance to a greater ruler. The government of Salem, at least, seems to have been patriarchal in form since Melchizedek "did reign under his father."<sup>11</sup> After the death of the great high priest, the city became Canaanite either by apostasy and fusion of race or by conquest, for the Israelites had to reconquer it in the days of David.

*Melchizedek—the Missionary*—During the great apostasy from the religion of Noah even the people of Salem began to adopt the wicked practices of the surrounding nations. Melchizedek was alone, but unmoved. Alma who had access to the "brass plates" which contained the history of the Jews from the beginning until Lehi left Jerusalem said of the king of Salem:

Now this Melchizedek was a king over the land of Salem; and his people had waxed strong in iniquity and abomination; yea, they had all gone astray; they were full of all manner of wickedness;

But Melchizedek having exercised mighty faith, and received the office of the high priesthood according to the holy order of God, did preach repentance unto his people. And behold they did repent; and Melchizedek did establish peace in the land in his days; therefore he was called the prince of peace, for he was the king of Salem; and he did reign under his father.

Now, there were many before him, and also there were many afterwards, but none were greater; therefore, of him they [the Hebrew prophets] have more particularly made mention.<sup>12</sup> (Italics ours.)

. . . therefore he obtained peace in Salem and was called the Prince of peace.

And his people wrought righteousness, and obtained heaven, and sought for the city of Enoch which God had before taken, separating it from the earth, having reserved it unto the latter days, or the end of the world; . . .

And this Melchizedek, having thus established righteousness, was called the king of heaven by his people, or, in other words, the King of peace.<sup>13</sup>

He was a missionary of great faith and ability, and to that faith he added works. Such a task could be accomplished only by the use of much time and effort. It is unlikely that his missionary work ceased with the conversion of Salem. As the work at home became less pressing, it is highly probable that Melchizedek and some of his converts extended their work even into the Tigris and Euphrates valleys which was their fatherland.

*The Conversion of Abraham*—The scriptures do not say that any converts were made beyond Salem but the ordination of Abraham by Melchizedek<sup>14</sup> raises some interesting questions. Did Abraham receive the priesthood in Ur of the Chaldees or in Salem? The scriptures do not state specifically where the ordination took place, but it may be implied from the written record that he received his priesthood in Chaldaea.

Abraham says that his fathers had "turned from their righteousness, and from the holy commandments which the Lord their God had given unto them, unto the worshiping of the gods of the heathen. . . ." Knowing that this condition existed it would be only natural for the church to attempt to reclaim the apostates by missionary work. The scriptures indicate that the gospel was taught to Abraham in Chaldaea and that he received it and also that he sought for the priesthood. Consider his own testimony:

In the land of the Chaldeans, at the residence of my father, I, Abraham, saw that it was needful for me to obtain another place of residence;

And, finding there was greater happiness and peace and rest for me, I sought for

the blessings of the fathers, and the right whereunto I should be ordained to administer the same; having been myself a follower of righteousness, desiring also to be one who possessed great knowledge, and to be a greater follower of righteousness, and to possess a greater knowledge, and to be a father of many nations, a prince of peace, and desiring to receive instructions, and to keep the commandments of God, I became a *rightful heir, a High Priest*, holding the right belonging to the fathers.

It [the priesthood] was conferred upon me from the fathers,<sup>15</sup> it came down from the fathers, from the beginning of time, yea even from the beginning, or before the foundations of the earth to the present time, even the right of the firstborn, on the first man, who is Adam, our first father, through the fathers, unto me.

I sought for mine appointment unto the Priesthood according to the appointment of God unto the fathers concerning the seed. (Italics ours.)<sup>16</sup>

(To be concluded)

### BIBLIOGRAPHY

<sup>10</sup>Hebrews 7:3.

<sup>11</sup>Book of Jasher 16:11.

<sup>12</sup>Jewish Encyclopedia Vol. 8, p. 450.

<sup>13</sup>Book of Jasher 16:11.

<sup>14</sup>Omitted from text.

<sup>15</sup>Doctrine and Covenants 84:14.

<sup>16</sup>John Lord, *Jewish Heroes and Prophets*, (Beacon Lights of History, first series) p. 34.

<sup>17</sup>I. R.:Genesis 14:26. I. R. is used to designate Joseph Smith's revision of the Bible.

<sup>18</sup>Some believe that the passage has the following implications: The "order came, not by man (it was not man's by innate right) nor the will of man (the priesthood is not originated by man); neither by father nor mother (it does not come as a right of patriarchal rule nor matriarchal government) neither by beginning of years (law of the firstborn, primogeniture) nor end of years (law of the last born, ultimogeniture). . . ."

<sup>19</sup>I. R.: Genesis 14:27-33.

<sup>20</sup>Authorized Version of Hebrews 7:3.

<sup>21</sup>I. R.: Hebrews 7:3. It would appear that the author of Hebrews had access to the text of the Inspired Revision of Genesis 14:27-29.

<sup>22</sup>Catholic Encyclopedia Vol. 10, p. 157.

<sup>23</sup>Many scholars regard Salem and Jerusalem as identical. "Josephus . . . the three Targumim, all the later Jewish commentators, and Jerome . . . believing 'Salem' to be a shortened form of 'Jerusalem,' identify it with the latter place. . . ." *The Jewish Encyclopedia*, 10:650. The Tel El-Amarna tablets also lend some support to this assumption.

<sup>24</sup>Alma 13:18.

<sup>25</sup>Alma 13:17-19. When the brass plates of Laban come forth they may tell us more of Melchizedek.

<sup>26</sup>I. R. Genesis 14:33, 34, 36.

<sup>27</sup>Doctrine and Covenants 84:14.

<sup>28</sup>Abraham 1:5.

<sup>29</sup>cf. Doctrine and Covenants 84:14.

<sup>30</sup>Abraham 1:1-4.





# ON THE Bookrack

**HEBER J. GRANT,  
THE LIFE OF A GREAT LEADER**  
(Bryant S. Hinckley. Deseret Book Company. 1951. 264 pages. \$2.50.)

PERHAPS no man now living has had longer or more understanding association with President Heber J. Grant than Bryant S. Hinckley, the author of this brief biography. With Brother Hinckley's colorful and characteristic economy of words, the spirit of President Grant's life and labors is portrayed in a sincere and satisfying way, including his ancestry, childhood and youth, some of his difficulties and business experiences, his family life, his Church and community service, and his great qualities of character, including friendships and philanthropies. Someday someone may write a larger and longer biography of President Grant, but this one by Brother Hinckley will serve the purpose well until time has sifted the great mass of material that pertains to President Grant's long and active life and his vital association with a significant century.—R. L. E.

**WINDOWS FOR THE  
CROWN PRINCE**

(Elizabeth Gray Vining. J. B. Lippincott Co., New York. 1952. 320 pages. \$4.00.)

WITH the clear insight Mrs. Vining has shown in her biographies of such men as *William Penn* and her sense of the dramatic as evidenced in her fiction such as *Adam of the Road*, she has brought to her new assignment the warmth of an understanding heart and an intelligent desire to be of service in a world too frequently at war. In opening *Windows for the Crown Prince*, Mrs. Vining has indeed opened windows for all who will read her book. Misunderstanding will be replaced with understanding; lack of consideration with consideration—to the end that friendship may once again flourish.

—M. C. J.

**THE RETURN TO MORALITY**

(Charles W. Tobey. Doubleday & Co., Inc., New York. 1952. 123 pages. \$2.00.)

IN the preface to this book the author asks the challenging questions: "Have we not . . . come a long way from the true meaning of freedom? Have we not come a long way from the true meaning of God?" Then the author proceeds to develop the thesis in three lucid sections: *The Indictment*, *The Causes*, and *The Solution*. Gambling, organized crime, political machines, all

have indicated the indictment that the author issues against citizens of the United States.

A basic cause is war—and the only possible solution will be the return to decency and righteousness.

The solution will come with the implementation "of our faith by our thoughts and words and actions." "The real challenge," the author states, "is to the individual, who must realize his personal responsibility to the nation he loves and believes in."

This is a slender volume that it would be well for every person in the United States to read and ponder and take to heart.—M. C. J.

**SONG IN THE NIGHT**

(Josephine Lawrence. William Morrow & Co., New York. 1952. 349 pages. \$3.50.)

MISS LAWRENCE knows how to strike vital issues in her novels. This one takes as its theme the current "police action" and its results on the lives of the Miller family, Mrs. Miller particularly. Since her eldest son had died in World War II, she could not face the fact that her second son might have to go into the service. However, she at last comes to recognize the fact that parents must permit their children to make some of their own decisions.

—M. C. J.

**THE HEALING WOODS**

(Martha Reben. Crowell & Co., New York. 1952. 250 pages. \$3.00.)

FOR spring and summer reading this is a particularly stimulating—at the same time that it is a restful book. Martha Reben, close to death when she decided to take the desperate chance to regain health through living in the woods, hired a guide and started on her search. Her response to the wild life around her and the beauty of the woods make delightful reading. She found, even as the reader will find, peace and understanding together with a true sense of values as she shed the conformity of city life for the release of the woods.—M. C. J.

**ANNE FRANK**

(The Diary of a Young Girl. Translated from the Dutch. Doubleday & Co., Garden City, N.Y. 1952. 285 pages. \$3.00.)

THE long, deep thoughts of youth—together with the childlike responses to life and growth—are found in abundance in this book. The heartbreak

lies in the fact that the gifted, sparkling adolescent, Anne Frank, was the victim of the tragedy of man's prejudice. The book is a bitter indictment of war and indicates its devastating effects on human beings. This diary will afford parents and teachers of youth an amazing insight into the life of an adolescent.—M. C. J.

**CAMPING FOR ALL IT'S WORTH**

(William E. Swanson. Macmillan, New York. 1952. 154 pages. \$2.95.)

TO many would-be campers this book will come as a great stimulus to venture forth for fun in the out-of-doors. Full of practical suggestions many of which can be used in the city as well as on camping trips, the book is well worth the initial cost. To those who are camping for the first time, as well as to the seasoned camper, the book has many worthwhile contributions to make.—M. C. J.

**LEGENDS AND LORE  
OF MISSOURI**

(Earl A. Collins. The Naylor Co., San Antonio, Texas. 1951. 115 pages. \$2.50.)

AS the foreword states, "Not all the history of a people is found in textbooks." The collection offers insight into community life when folklore furnished one of the diversions in a day when storytelling, not television or radio, flourished. This book will be invaluable as a source book for writers who wish to revive the period, as well as interesting to the general reader.

—M. C. J.

**HISTORY OF LEHI**

(Published by Lehi Ward, Mesa, Arizona. 1952. 47 pages. \$1.00.)

THIS diamond jubilee booklet of the Lehi Ward in Mesa, Arizona, is replete with source materials of a rare nature—which should be preserved for every community in the Church. Brief biographies of the founders of Lehi as well as the history of the community under its bishops increase the human interest as well as the genuine value of the publication. Of specific interest to the students of Book of Mormon and Indian history is the information of "Prehistoric Lehi," with its map of the prehistoric canals, as well as prehistoric mounds in the vicinity.

This commendable publication preserves history that otherwise might be lost.—M. C. J.

# "The Hearts of The Children..."

by Emma Dunn King

TO MRS. HARRIET KING HUTCHINSON, wife of the late Dr. William Hutchinson, Pueblo, Colorado, the "hobby of genealogy," as she calls it, was born when she delved into her family tree to produce credentials to join the Daughters of the American Revolution. From that time on it was "in my blood," she says, and she searched many years, bought books, and ran down leads to obtain the records on fifteen lines of her family. This hobby was sandwiched into her busy life as mother of two children, grandmother, homemaker for her husband, and her activities in Methodist Church circles and women's clubs.

She compiled her family record in pamphlet form and presented a copy to each of her brothers and sisters, -thus my husband, a convert to the Church, obtained these records to begin the vicarious work for his ancestors.

After his baptism in 1947, his interest in the family records grew. Soon after he was ordained an elder, the first place he was called to serve was on the ward genealogical committee; later he became chairman of the committee. I was to serve with him, and the work was new to both of us. The Lord provides ways, we were soon to learn.

The first assignment from the Blaine (Idaho) Stake committee was to copy the cemetery records, and we learned there could be difficulties in obtaining permission to do so. But "the Lord moves in mysterious ways his wonders to perform," for it was about this time that my husband was asked if he would serve as a member of the cemetery board. Would he? He gladly accepted. In that capacity we obtained the books and copied all the records, which later were checked at the cemetery with the kind assistance of the sexton.

We decided to make our "first mistakes" on our own ground sheets before undertaking the task of assisting a ward member. And thus began the copying of the King family records. We read the interesting

experiences of the King ancestors such as,

Elizabeth Fuller King reared her daughters in habits of industry and lace making. Her mother was by Queen Elizabeth presented a piece of linen, afterwards a carefully preserved heirloom and given to her daughter, Agnes.

And,

Robert Day was one of the party accompanying Rev. Thomas Hooker, who walked from Cambridge to Hartford, Connecticut, in 1636 to settle, and his name with that of another relative, Nathaniel Ely, is on a monument in Hartford, erected to the first settlers.

This account struck a familiar chord, and I turned to my great-grandfather's history and read:

Lieutenant William Pratt and his wife, Elizabeth, among the first settlers of Hartford, Connecticut, accompanied Rev. Thomas Hooker and party of about one hundred in number, through a dense wilderness to settle in what is now Hartford, Connecticut.

So our ancestors had traveled together! As we read of these people and became acquainted with our relatives of 1616 and 1636, we learned to know them and love them as our family. That these progenitors were among the small group of one hundred who followed Reverend Hooker tells us much of their character and philosophy of life. Reverend Hooker was born in England and educated at Cambridge where he attended Emmanuel College, the intellectual center of Puritanism. His religious activities brought upon him the censure of Archbishop Laud, and Hooker fled to America in 1632 where he became pastor of a group of Puri-

tans in Newtowne (now Cambridge), Massachusetts. He was a very able and inspiring preacher, and his ideas of the freedom of the people to choose their own leaders were very much in advance of his time. As such a leader he and his followers founded Hartford where he was pastor of the Hartford church until his death in 1647.

When we filled out our pedigree chart to send in for filing, we found we lacked four names to complete the chart on one line. And about this time Aunt Harriet Hutchinson came to visit us. One day while chatting with her, I remarked that we were copying the book she had compiled, and to complete a regular family pedigree chart we needed four names. She answered that she had not brought any of her genealogical records with her, but she would look in an old birthday book she always carried. She added that she was certain the records wanted would not be there, but she would send them on her return home if she had the information. As she thumbed through the pages of the somewhat worn book, she pulled out a small paper and unfolded its several folds. She looked at it for a moment and said, "These are the parents of John Hansford and Hannah Dillingham." Here were our names! We witnessed the hand of the Lord helping us in a most profound manner.

This first portion of our work reached its culmination July 11, 1950, when we motored to the Idaho Falls Temple. It was a most glorious experience for us all, for after a membership in the Church of Jesus Christ of Latter-day Saints for three years which had placed upon my husband the responsibility as heir to his family, he officiated in the vicarious work of confirming 355 ancestors and others.

Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:5-6.)

Truly this spirit rests with Aunt Harriet Hutchinson, for she stated, "Any information I have I will be glad to send to you." Our prayer for her is that she may have the joy of doing for herself that which she has made more easily done for those who are dead.

## SUN-DAY

By Elizabeth Travis Martin

A bright and yellow ball, the sun escapes And rolls into the empty yard of blue. This happens daily, so the earth perhaps Accepts it—there is little else to do— And watches one by one the peek-a-boo Of little cloud heads scanning her domain. Gathering collective courage, they pursue Their wayward toy and, when it's caught again,

They run from earth's dark look, not stopping to explain.



# EVELYN FIXED THE WHEEL

by Isabelle W. Anderson



WE ALL remember the story of the woman with the proverbial hairpin. A hairpin isn't the only contrivance with which a woman can work miracles. Take Evelyn Walton, for example, who lived in Eden, Arizona.

Once upon a time, as most true stories begin—and to be exact, this one began in the spring of 1877—Mrs. Walton was returning home from Pima, Arizona, when something very unusual occurred. She prided herself on being a plain, matter-of-fact woman; there was nothing out of the ordinary about Evelyn. As she was driving along, halfway across the Gila River bridge, it was made known to her that if she did not prepare and leave immediately for the home of her mother in Utah, she would not see her alive again.

She urged the horses forward. She must hurry home and get her husband's reaction to this strange incident. Tom Walton realized the sincerity and anxiety of his wife. She was a wonderful helpmate and mother, and no sacrifice on his part would prevent her from taking this trip.

The wagon was rebuilt. Although the spring farm work hadn't really begun, his wife should take four of their best horses. Tom could depend on his neighbors for help.

In a few days Mrs. Walton, with her six children, a neighbor woman and her nineteen-year-old daughter, were on their way. Everything went fine the first day out. They camped at Fort Thomas, nearly twelve miles from

Pima, and prepared an early supper. They did not wish their fire to signal the Apaches that they had visitors on the reservation. But the Indians did not need a light to tell them they had guests. The travelers went to bed at early twilight, the boys in a bed under the wagon, the girls and women in the wagon box. It was hardly dark before they heard voices and horses being ridden around their camp. The women were helpless with fear—they knew the Apaches from past cruelties. The Indians stayed close until a few hours before daylight, when they left as suddenly as they appeared, and no one was harmed. As the first streaks of dawn began lighting up the desert, the party was on its way back home. That one night on the desert with the Apaches killed all desire for further travel. But halfway back to Pima they met a company of friends going to Holbrook, Arizona, and knowing there was safety in numbers they turned around again to continue their journey to Utah.

The trip was without incident until they came to the crossing of the Gila River. The stream was swollen near to overflowing with the spring runoff. A cable had been stretched across the water, and the men built a small wooden raft which could be towed forward and back. Although they were helped by some soldiers across the river, it took three days to get people, provisions, the wagons (which had to be taken apart), and the horses over the river.

At Holbrook the party divided, Mrs.

Walton's group and a Brother B—, with four small children, going to Utah. Brother B— had only two horses, and most of the way had been uphill. He had often remarked that he couldn't have kept up with the company if Mrs. Walton hadn't pulled him up these steep inclines with her two teams.

Near Kanab, Utah, the roads became grooved and deeply furrowed. They were all but impassable. Mrs. Walton pulled out of one deep difficulty right into another. She had begun to think the worst was over when it happened—the front wheels were locked in a mudhole. She urged and eased her horses carefully, coaxing with all the power at her command. Then there was a jerk and a crash!

Mrs. Walton was out of the wagon in an instant. All of the spokes in one wheel were broken. She became frightened, panicky—what could she do? Nine people were stranded on a lonely, desert road. A ray of hope lay in the fact that Brother B— was behind them. How grateful she was that she had given him so much assistance back on the trail. Now he would help her. She remembered a rope he was using to make a bed. By boring holes into the projections of the wagon box, he laced the rope forward and backward into these holes and made a comfortable bed for his children.

(Continued on page 525)





TOTAL SUBSCRIPTIONS

**SOUTH LOS ANGELES STAKE**, first row, left to right: President William Noble Waite; Clifford B. Wright, first counselor; and Harold F. Whittier, second counselor; Marvin E. Jacobson, Y.M.I.A. Superintendent; Edna Harris, Y.W.M.I.A. president.

**SOUTH DAVIS STAKE**, second row, left to right: President Thomas Amby Briggs; Calvin Christenson, Y.M.M.I.A. superintendent; Alice R. Glismeyer, Y.W.M.I.A. president; Robert Ashdown, Y.M.M.I.A. Era director; Bernice Airbuckle, Y.W.M.I.A. Era director.

**MOAPA STAKE**, third row, left to right: President Thomas Myers; Joseph W. Wendel, Y.M.M.I.A. superintendent; Lueen J. King, Y.W.M.I.A. president; Jerold H. Cameron, Y.M.M.I.A. Era director; Mrs. Jerold Cameron, Y.W.M.I.A. Era director.

**MOUNT OGDEN STAKE**, fourth row, left to right: President Otis H. Ririe; James T. Underwood, Y.M.M.I.A. superintendent; Lucille Stratford, Y.W.M.I.A. president; D. Ray Wilkinson, Y.W.M.I.A. Era director; Mrs. Reba Hendricks, Y.W.M.I.A. Era director.

**PHOENIX STAKE**, fifth row, left to right: President David Evans Heywood, Sr.; Bernard F. Magnusson, Y.M.M.I.A. Superintendent; Fay Band, Y.W.M.I.A. president; Miles Romner, Y.M.M.I.A. Era director; Melba Ramey, Y.W.M.I.A. Era director.

# The ERA'S March of

trict—Southern States Mission; Georgia-Florida District—Southern States Mission; Mississippi District—Southern States Mission; North Alabama District—Southern States Mission; North Mississippi District—Southern States Mission; South Carolina District—Southern States Mission; South Florida District—Southern States Mission; South Georgia District—Southern States Mission; West Florida District—Southern States Mission; West South Carolina District—Southern States Mission; Lake District—North Central States Mission; Red River District—North Central States Mission.

## STANDARD CITATION WINNERS

### STAKES

#### Percent of Quota

\*South Los Angeles, 496%; \*San Diego, 491%; South Carolina, 341%; Spokane, 321%; \*Moapa, 304%; Union, 294%; Florida, 287%; \*Yel-

\*Double Citation Winners

## TOTAL SUBSCRIPTIONS

ANOTHER great ERA subscription campaign is now history.

It has truly been a remarkable demonstration of loyalty and cooperation with outstanding results.

THE IMPROVEMENT ERA now goes into more homes of members, friends, and investigators and is read by more people than at any other time in its history. It also goes to more servicemen than at any time since the last war and to more Lamanites than ever before. The "Read-and-Keep-**THE-IMPROVEMENT-ERA**" campaign truly has been "the greatest campaign in ERA history."

### CITATIONS EXTRAORDINARY

MISSIONS  
Southern States

STAKES  
South Los Angeles

### LEADER OF LEADERS CITATIONS

#### STAKES

San Diego Stake; South Los Angeles Stake.

### MISSION DISTRICTS

Alabama District—Southern States Mission; Central Florida District—Southern States Mission; Georgia Dis-

**YELLOWSTONE STAKE**, first row, left to right: President William J. Lewis; Royal Janson, Y.M.M.I.A. superintendent; Myrtle W. Rudd, Y.W.M.I.A. president; Robert Barclay, Y.M.M.I.A. Era director; Veda Smith, Y.W.M.I.A. Era director.

**NORTH DAVIS STAKE**, second row, left to right: President George Harold Holt; Loy F. Blake, Y.M.M.I.A. superintendent; Cora Kilfoyle, Y.W.M.I.A. president; George S. Stuart, Y.M.M.I.A. Era director; Leda M. Stuart, Y.W.M.I.A. Era director.

**BLACKFOOT STAKE**, third row, left to right: President Parley A. Arave; P. Merrill Packerman, Y.M.M.I.A. superintendent; Lola Bittan, Y.W.M.I.A. president; Leonard Briggs, Y.M.M.I.A. Era director; Adrienne Briggs, Y.W.M.I.A. Era director.

**SOUTH IDAHO FALLS STAKE**, fourth row, left to right: President Cecil E. Hart; Lorin Summers, Y.M.M.I.A. superintendent; Mrs. Florence Orme, Y.W.M.I.A. president; M. J. Wright, Y.M.M.I.A. Era director.

**LONG BEACH STAKE**, fifth row, left to right: President Virgil H. Sponberg; William C. Price, Y.M.M.I.A. superintendent; Mrs. Dorothy Barnes, Y.W.M.I.A. president; Rodney Price, Y.M.M.I.A. Era director; Florence Price, Y.W.M.I.A. Era director.





# Progress Continues

by John D. Giles  
BUSINESS MANAGER

lowstone, 279%; \*Los Angeles, 266%;  
Young, 260%; \*South Davis, 251%;  
\*Big Horn, 247%; \*South Idaho  
Falls, 247%; Minidoka, 240%; Leth-  
bridge, 231%.

## Total Subscriptions

\*South Los Angeles, 2,307; \*San  
Diego, 1,609; \*South Davis, 1,565;  
\*Moapa, 1,375; Mt. Ogden, 1,110;  
Phoenix, 1,088; \*Yellowstone, 1,070;  
North Davis, 1,057; Blackfoot, 1,041;  
\*Los Angeles, 965; \*Big Horn, 929;  
\*South Idaho Falls, 915; Long Beach,  
869.

## MISSIONS

### Percent of Quota

\*Southern States, 661%; \*North  
Central States, 591%; Canadian,

### PERCENT OF QUOTA



**SAN DIEGO STAKE**, first row, left to right: President Wallace W. Johnson; Lowell Anderson, Y.M.M.I.A. superintendent; Mrs. Kay Calder, Y.W.M.I.A. president; Cyrus W. Greaves, Y.M.M.I.A. Era director.

**SOUTH CAROLINA STAKE**, second row, left to right: President W. Wallace McBride; O. Harold Jayner, Y.M.M.I.A. superintendent; Alice Timmons, Y.W.M.I.A. president; Archel D. Sanders, Y.M.M.I.A. Era director; Bertha N. Cook, Y.W.M.I.A. Era director.

**SPOKANE STAKE**, third row, left to right: President Albert I. Morgan; Wendell H. Jacobson, Y.M.M.I.A. superintendent; Keith Collier, Y.M.M.I.A. superintendent; Olive M. Jones, Y.W.M.I.A. president; Eldon Jones, Y.M.M.I.A. Era director.

**UNION STAKE**, fourth row, left to right: President Milton D. Smith; Alton Baxter, Y.M.M.I.A. superintendent; Naomi E. Perry, Y.W.M.I.A. president; James H. Thompson, Y.M.M.I.A. Era director; Mrs. Thelma Buckwalter, Y.M.M.I.A. Era director.

**FLORIDA STAKE**, fifth row, left to right: President Alvin C. Chace; Edward H. Murray, Y.M.M.I.A. superintendent; Elsie Starling, Y.W.M.I.A. president; Mrs. Ollie Mae Avery, Y.W.M.I.A. Era director.



### PERCENT OF QUOTA

**LOS ANGELES STAKE**, first row, left to right: President John M. Russon; George Lynn Hagan, Y.M.M.I.A. superintendent; Miss Emma Neilson, Y.W.M.I.A. president; Harvey H. Sessions, Y.M.M.I.A. Era director; Dorothy Kenison, Y.W.M.I.A. Era director.

**YOUNG STAKE**, second row, left to right: President Willard C. Stolorthy; Claude A. Decker, Y.M.M.I.A. superintendent; Sallie Decker, Y.W.M.I.A. president; Virgil W. Slade, Y.M.M.I.A. Era director; Mrs. Virgil W. Slade, Y.W.M.I.A. Era director.

**BIG HORN STAKE**, third row, left to right: President Frank H. Brown; Brawley J. Brown, Y.M.M.I.A. superintendent; Gladys Emmett, Y.W.M.I.A. president; Wallace Baird, Y.M.M.I.A. Era director; Mrs. Bertha Baird, Y.W.M.I.A. Era director.

**MINIDOKA STAKE**, fourth row, left to right: President Davis Green; James H. Williams, Y.M.M.I.A. superintendent; Lamona Hymas, Y.W.M.I.A. president; Emanuel Kerbs, Y.M.M.I.A. Era director; Mrs. Emanuel Kerbs, Y.W.M.I.A. Era director.

**LETHBRIDGE STAKE**, fifth row, left to right: President Octave W. Uzenbach; Donald Livingston, Y.M.M.I.A. superintendent; Emily Stringam, Y.W.M.I.A. president; Job Llewellyn, Y.M.M.I.A. Era director; Katie Llewellyn, Y.W.M.I.A. director.

384%; \*Eastern States, 368%; Western Canadian, 362%; New England, 338%.

## MISSIONS

### Total Subscriptions

\*Southern States, 4,839; \*Eastern States, 1,097; \*North Central States, 1,022; Great Lakes, 988; West Central States, 886.

Stakes or missions with stars are double citation winners. As both citations appear on the same plaque and the plan calls for ten stakes and four missions in each group to be awarded citations, where one group is a double citation winner, another is moved to the list making a total of ten different stakes and four different missions being awarded citations in each class.

### GREATEST PERCENT OF GAIN

## MISSIONS

\*New England Mission, 102 points  
Greatest gain in percent of quota.

Western States Mission, 69%

Highest percent of gain in total subscriptions.

(Continued on following page)





totals and percent. San Diego Stake was awarded the special citation for greatest gain in percent of quota.

San Diego is the first stake or mission ever to be awarded a quadruple citation. This is its notable record: Leader of Leaders with the ERA in every home in every ward; Second place in total subscriptions; Second place in percent of quota and greatest gain in percent of quota.

All four citations appear on the Perma Plaque presented at June Conference.

South Carolina, Spokane, Moapa, and Mount Ogden all were high on the achievement list with efficient campaigns that ranked with the leading stakes of other years. At times it appeared that the winning stakes would come from this list.

Spokane Stake was awarded the special citation for highest gain in total subscriptions in addition to fourth place on the regular percent of quota list. Citations for greatest gains over the preceding year were first awarded last year and have proved to be incentives to stakes which in previous years have been in the lower brackets. This procedure will be continued.

Competition for this honor was spirited. Tooele, Oquirrh, Provo, Moapa, South Carolina, and Benson stakes were strong contenders. All made commendable and very remarkable gains, but other groups made even greater gains and won the laurels.

Stakes which are on the citation listings this year but were not there last year include San Diego, Spokane, and Young in percent of quota, and Blackfoot in total subscriptions. They are welcome in the top honor group. The ten highest stakes in both groups are listed as leaders of the Church.

In the missions there was healthy competition and very substantial gains. However, there were no surprises among the citation winners. Great Lakes was the challenging mission. It barely missed the one thousand mark but earned its citation for total subscriptions by a substantial margin. It was exceeded only by the older missions which have been citation winners before.

Among the mission citation winners, Southern States, Eastern States, and North Central States won double

citations. North Central States Mission was in a leading position frequently at the top of the list during the campaign and finished in an enviable position.

Eastern States Mission, with some new features in ERA campaigns, was prominent among the leaders from the beginning and finished well up on the list, being second in total subscriptions to Southern States Mission.

Canadian, Western Canadian, and New England missions finished on the citation lists.

West Central States Mission was among the leaders at several periods of the campaign, but even with a remarkable gain, had to be content with fifth place. Practically all missions made excellent gains with the result that this "best missionary in the Church," as President Heber J. Grant called it, is now doing more mission-

ary work among members both active and inactive and among investigators and friends than at any time in the past.

If space were available, many thrilling stories could be told of experiences in the "Read-and-Keep-The-Improvement-Era" campaign. Accounts of inactive members having been aroused to Church service, of faith-promoting incidents, and of heroic and valiant efforts on the part of ERA directors and workers have been numerous. Two ERA directors made two four-hundred-mile trips to reach each ward in the stake twice. A young woman whose husband was ill accepted the call as ERA director in the last days of the campaign, when it appeared that the campaign would be a failure, and alone secured seventy-one subscriptions. These are but examples of hundreds of thrilling ex-

(Continued on following page)

**The Improvement Era**

**Citation**

**Extra-Ordinary**

AWARDED TO

**Southern States Mission**

For Superior Accomplishments

in the

**Read and Keep The Era Campaign**

1951-1952

**Exceptional Honor Achievements**

1. Leader of Leaders Citation—The Era in Every Home in Every District and Miscellaneous Area
2. All-Time All-Church Record for Total Subscriptions... 4,280
3. Leader of All Missions and Stakes in Percent of Quota... 661%
4. The Era to every Service Man

Special Recognition is also given to all Missionaries and District and Branch Era Directors in the Southern States Mission.

*David C. McKay*  
President

*John H. Johnson, Richard C. Brown, Joseph L. Brown, Mark A. Stephens, Charles R. Smith, Harold A. Smith, Joseph L. Smith, Joseph L. Smith*  
General Manager

*John H. Johnson*  
President

Mission Citation Extra-Ordinary  
Number 100  
Dated Jan. 29, 1952

## MARCH OF PROGRESS

(Continued from preceding page)

periences which have been reported.

Husband and wife ERA "teams" have been outstanding in this campaign. Of the citation winning stakes, eight have husband and wife teams as ERA directors. They are: Big Horn, Blackfoot, Lethbridge, Minidoka, Moapa, North Davis, Phoenix, and Young. In other stakes the "family" groups made splendid records, several having been leaders at various stages of the campaign.

In an experience such as an ERA campaign, some groups make truly remarkable records and set the pace for the Church in the early and middle stages of the campaign. Then at the finish other stakes come to the front, and the stakes or missions which assisted in establishing morale and patterns of success during the progress of the campaign are crowded out of the picture. Even groups with truly remarkable records are left behind because others have even more remarkable records.

Examples of such stakes and missions who are entitled to full recognition for their most helpful and beneficial efforts are Moapa, Juarez, Roosevelt, Rexburg, North Rexburg, Sevier, Franklin, and Cedar stakes, and Texas-Louisiana Mission. Other stakes which led at various times had to be content with something less than top honors, but all have top appreciation for their splendid cooperation.

These are some of the records broken in the "Read-and-Keep-THAT-IMPROVEMENT-ERA" campaign: Total subscriptions in both missions and stakes; number of stakes, wards and branches qualifying for the Hall of Fame with the ERA in every home; number of stakes and missions in the scroll of honor for reaching the minimum qualifying quota; number of mission districts winning the Leader of Leaders Citation with the ERA in every home in the district; number of stakes and missions exceeding one thousand subscriptions; number of stakes reaching five hundred subscriptions.

An indication of the marked increases in this campaign is found in the fact that all the leaders of the Church but one exceeded 1,000 subscriptions (and this one exceeded by only thirty-five subscriptions), and

(Continued on page 524)  
THE IMPROVEMENT ERA

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TOTAL SUBSCRIPTIONS MISSIONS

**SOUTHERN STATES MISSION**, first row, left to right: Albert Choules, mission president; D. Homer Yarn, first counselor; C. Allen Snow, second counselor; Don Calaway, mission secretary; Leona Doli Stekar, Era director and M.I.A. supervisor.

**EASTERN STATES MISSION**, second row, left to right: Delbert G. Taylor, mission president; Helen Beth Heinrichsen, M.I.A. supervisor and Era director.

**GREAT LAKES MISSION**, third row, left to right: Carl C. Burton, mission president; Richard S. Fox, Era director; William Douglas Aiken, assistant Era director.

**WEST CENTRAL STATES MISSION**, fourth row, left to right: Sylvester Broadbent, mission president; Rila Broadbent; Noel Rigby, Y.M.M.I.A. mission aide; Mary Rigby, Y.W.M.I.A. mission aide.

PERCENT OF QUOTA MISSIONS

**NORTH CENTRAL STATES MISSION**, first row, left to right: John B. Hawkes, mission president; Gustave A. Minton, first counselor; Darrell D. Tanner, second counselor; Loe B. Nielsen, Y.M.M.I.A. mission aide; Athlee Nielsen, Y.W.M.I.A. mission aide.

**CANADIAN MISSION**, second row, left to right: J. Melvin Toome, mission president; Don M. Weaver, Era director; John T. Smith, assistant Era director.

**WESTERN CANADIAN MISSION**, third row, left to right: R. Scott Zimmerman, mission president; LeGrande J. Heaton, second counselor and Era director; JoAnn Groesbeck, M.I.A. supervisor and Era director; Barbara J. Mechem, Era director.

**NEW ENGLAND MISSION**, fourth row, left to right: J. Howard Maughan, mission president; Lena Bennett, Era director; LaRue Belpap, Era director; Beth Stanton, Era director.

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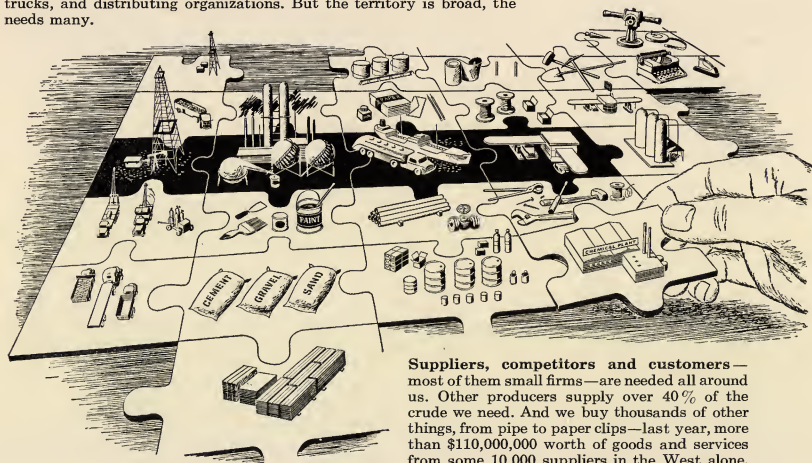


## "How can small firms hold their own with a big company like you?"

**Men who run small businesses** have said such things as: "Some people think we're being frozen out. I'm doing well, but what about others? How can small firms hold their own with a big company like you?"

**You can see the answer for yourself** when you get a clear picture of the way business firms depend upon one another. Even a big, integrated company can't stand alone.

**Our company is a number of parts** that fit together like pieces of a jigsaw puzzle. At the center of things, we're refiners. Then to be sure of a supply of crude oil, we drill wells of our own. And to keep up the flow into our refineries and out again, we provide tankers, pipelines and trucks, and distributing organizations. But the territory is broad, the needs many.



**Suppliers, competitors and customers**—most of them small firms—are needed all around us. Other producers supply over 40% of the crude we need. And we buy thousands of other things, from pipe to paper clips—last year, more than \$110,000,000 worth of goods and services from some 10,000 suppliers in the West alone.

**There are many small refiners competing** with us. In every field, there are distributors selling either our products for us or competitive lines. For example, here in the West—independent service stations selling our gasoline outnumber Company-owned stations about six to one... and stations selling other brands outnumber our own about 29 to one.

**These small firms "hold their own"** very well indeed; and through serving well, many of them will grow big. Standard goes right on working to gain new business—competing for your patronage by increasing efficiency of operation, improving products, keeping prices down. But it's clear that a vast number of small firms, too, always will be needed to complete the picture.

## STANDARD OIL COMPANY OF CALIFORNIA

• plans ahead to serve you better

## THE ERA'S MARCH OF PROGRESS CONTINUES

(Continued from page 522)

that all but one of the missions in the same group, the total subscriptions column, also reached one thousand. The exception in this case missed the mark by only twelve subscriptions. Never before has there been such a magnificent record.

Lamanite subscriptions showed an encouraging gain over last year. Letters from many parts of the country indicate the appreciation of our Lamanite friends for THE IMPROVEMENT ERA. It is difficult to estimate the value of the missionary work being done through the Lamanite gift subscription plan.

Servicemen subscriptions are governed in a general way by the number of boys in the service. These have shown a substantial increase, but it would be even more helpful if a still higher percent of those in the armed forces had the ERA sent to them regularly each month, as planned by Church leaders.

Scroll of Honor listings ran second highest in percent of stakes and missions, but in total numbers showed substantial gains for a new record.

Hall of Fame listings, the best gauge of all in an ERA campaign, show by far the greatest gain in ERA history. This honor, which is reserved for groups with the ERA in every home, set an all-time-high record of 214 units in stakes and missions—sixty-three in the stakes and one hundred and fifty-one in the missions.

Nine stakes and three missions passed the one thousand mark, an all-time record. The stakes with their positions in the mythical "1,000 Club" are: president, Southern States Mission; first vice-president, South Los Angeles Stake; second vice-president, San Diego Stake; third vice-president, South Davis Stake; secretary, Moapa Stake; assistant secretary, Mount Ogden Stake; treasurer, Eastern States Mission; assistant treasurer, Oquirrh Stake; librarian, Yellowstone Stake; assistant librarian, North Davis Stake; trustees, Blackfoot Stake and North Central States Mission.

In the "500 Club," also mythical, there were so many members that space will not permit listing them here. Seventy-six stakes and twenty missions passed the five hundred mark. They will all be listed in THE

IMPROVEMENT ERA Year Book. This is also a new record for an ERA campaign.

And so ends another highly successful and thrilling missionary effort to carry into the homes of Latter-day

Saints, friends, and investigators, the monthly messages of Church leaders and the wealth of clean, wholesome, and inspiring reading published in the ERA each month. In times like these this is important. To all who have

### *As We Want To Be Remembered*

RICHARD L. EVANS

As we remember our impressions of other people, we may well ask how we would want to be remembered. If we were posing for a portrait, we would likely take great pains to be at our best; and after all our own preparations we would expect the photographer or the artist to retouch where he found obvious flaws because with anything as permanent as a portrait it seems important to appear as we would want to be remembered. But the impressions that other people have of us from day to day are more important than a portrait, and in all of our acts and attitudes and utterances we should keep in mind how we want to be perpetuated in the minds and memories of other men. Do we want to be remembered for giving way to gossip? Do we want to be remembered for being careless about our appearance or careless about our conduct? And how do we want to be remembered by our children? As they grow up, they will carry through life their impressions of us. The public may see us only as we step out on the street, only as we sit behind our desks or as we attend social functions, groomed and gracious; but with our family and friends, within the walls where we live, there is a kind of candid camera constantly recording its impressions of us, in faithful detail and without photographic filters. Those of our own intimate circle won't always remember us just as we are when we are ready to go to church. They may remember us as we are when we lose our temper, or when we are unjust in our judgments, or when we have made some threadbare excuse for not doing our duty, or some flimsy pretext for departing from principle. They may remember not only our fine and affectionate best behavior, but also inconsiderate acts and unkind, caustic comments. Posterity, and the public, may be impressed by the retouched portrait. But the way we know ourselves and the way we shall be remembered by those who matter most (and no doubt the way we shall ultimately be judged by a just Judge), will be the way we live from day to day. Whatever we do, whatever we are, whatever we think, whatever our actions and attitudes add up to will all be part of the picture; and the way we want to be remembered is the way we shall have to live, not only in public but also in private, and inside ourselves.

*"The Spoken Word"* FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
SYSTEM, APRIL 27, 1952

Copyright, 1952



assisted in bringing about such remarkable results, the entire ERA staff extends heartiest commendations and appreciation.

## Evelyn Fixed the Wheel

(Continued from page 517)

When Brother B—drove up, he shook his head when Mrs. Walton asked for the rope. He had another night on the road and could not spare it. She was very disappointed; tears began rolling down her cheeks. Then she became very angry.

"Well," she exclaimed, "I can't see how I can possibly be of any further assistance to you. Get into your wagon and drive on." To her great surprise, he did just that. She stood and watched him until he was out of sight.

Mrs. Walton studied the wheel, silently praying that God would give her the information she so desperately needed to fix it.

The answer came. She went to work.

First she unhitched and fed the horses. Then she and her eldest son went in search of some sturdy birch limbs to use as braces. When they returned to the wagon, the sun lay low in the western skies. She would need to hurry. Filling a tub with water, she heated it over a campfire and placed in it to soak a cowhide which she had bought from a settler.

Next morning she put a fine edge on her butcher knife by sharpening it on a stone. Then she cut the hide into strips about one inch wide. Next she placed four birch pieces horizontally across the wheel, two above and two below the hub, then four others vertically across, two on each side of the hub. She then wove the strips of rawhide in and out of the reinforced spokes beginning close to the hub and working outward to the felly. Then she stood the wheel up against a tree to dry. As the rawhide dried, it shrank, tightening the wheel until it became strong and firm.

With grateful hearts the party continued on their long journey. When they arrived at their destination, they found Mrs. Walton's mother in about her usual health. Shortly after this, when Evelyn was alone with her one day, her mother suddenly became

(Concluded on following page)



## We didn't come out West ...we were here!

Will Rogers was proud of his Indian ancestors. He used to say, "My folks didn't come over on the Mayflower, but they met the boat."

We at *Southern Pacific* are proud of something, too. For we can say, "We didn't come out West—we were already here!"

It's like this. We brought materials around Cape Horn to California from 1861 to 1869 and laid our rails eastward . . . over the High Sierra, across Nevada, into Utah, where the Golden Spike\* linked us with Union Pacific to form the nation's first transcontinental railroad.

We're now celebrating the 83rd anniversary of the driving of our Golden Spike, which took place May 10, 1869, at Promontory, Utah.

We built the western half of the second transcontinental railroad, too, as well as the first Los Angeles-New Orleans line, our "Sunset Route." Our lines in Texas and in Louisiana are now celebrating their Centennial Anniversaries.

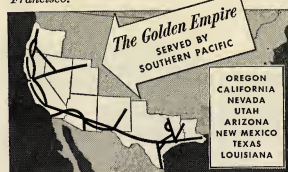
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## Evelyn Fixed the Wheel

(Concluded from preceding page)

very ill and passed away before her daughter could obtain help.

Mrs. Walton acknowledged with thankfulness her privilege of being with her mother when she passed to the other side.

## Fourth of July

(Continued from page 509)

brought in from out-of-town in two big wagons and was being set up. It was soon ready for us and our nickels. A ring of seats on a revolving platform, the revolving to be done by a horse, standing waiting on the ground inside the ring. A canvas top shaded the merry-go-round, and all was unpainted and shabby, but I did not think of that at the time.

I had a moment's fear that the horse might run away, for I had the idea that all horses except our own Frank and Topsy were planning it. But this horse showed no evidence of ever harboring such a thought or *any* thought except resignation to endless tramping, and to the delighted giggles of little girls and the shouts of the boys.

Evidently the Fourth of July was just another day to him.

I had five cents and three pennies I had saved for a long time to spend on the Fourth, but Grandpa gave Bessie and me each a nickel, and so I, at least, had two rides on the merry-go-round, and when the horse could be induced to trot, we went at a delightfully giddy pace. Small brother refused to go on such an unnatural, bewildering contrivance, and little sister had fallen asleep on Mamma's lap, and so money was saved on them.

One penny of my three was spent on peanuts, the other two on pink and white sugar candy. And all too late I spied pink and green sugared gumdrop balls, each with a rubber string attached, costing one penny apiece. But I could not exchange my sugar candy, for it was already melting in my warm hand.

There were more firecrackers now, too, and other popping things, but we were warned not to get close, for fear of sparks on our dresses or in our eyes. We had a package of firecrackers at home but had to light

THE IMPROVEMENT ERA



them under Papa's supervision, which was safe but lacked hazard, and hazard was so appropriate to the Fourth of July.

That afternoon I saw something else for the first time: *ice cream!* Papa was calling us to go home when it was ready. He wouldn't let Bessie and me have any, for it was already melting, and flies were buzzing about. Anyway, there wasn't enough to go around. I didn't mind too much about not having any, for now I had seen ice cream, and it looked like the cornstarch pudding we often had with cream around it. Papa was very particular about milk if not about lunch boxes.

We were ready to go. We said good-bye to Grandpa and Grandma. The runner, Charlie, ran up to Grandpa: "May I go home with you and stay until Sunday, Uncle Smith?" he asked.

"Yes, if you can get your night clothes and be back by the time we start," said Grandpa.

And away sped Charlie, with all the grown folk laughing at the speed of a barefooted boy.

One man said, "No grass will grow under *that* boy's feet." I had not heard that remark before, and the meaning wasn't very clear.

Mamma and the other children were already waiting by the spring wagon on the other side of the grove. I walked along beside my father when suddenly—right at my feet—I saw on the green grass, a fresh, pink-sugared gumball with its elastic string: A providential find. I leaned down to pick it up.

"Don't touch it," said my father. "Never eat anything from the ground. You don't know how many feet have been walking there."

We went on. Those were Papa's ideas, but they were not mine. While he was getting the children into the spring wagon, I sped back, thinking of the pocket in the skirt of my dress. I reached the spot. Alas—it was gone! Some other child, evidently unattended by a parent, had already been there.

All the following week, while my parents discussed the speech, the band, and the food, I thought over all the events of that day, its pleasures and disappointments.

(Concluded on following page)



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## FOURTH OF JULY

(Concluded from preceding page)

It did not rain, but I had no white dress trimmed with embroidery. I had two rides on the merry-go-round, but we took our lunch in a red painted box with a lid. I lost the gumdrop ball.

All these incidents remain clear in my memory, but clearest of all is the sugared gumdrop ball, with its elastic string, lying so clean and pink on the green grass, to be had for no money at all!

## Answer to Confusion

RICHARD L. EVANS

UPON the lips and to the hearts and minds of many there sometimes comes the question: Why would an omnipotent and all-wise and just and merciful God permit such unjust and adverse events as we are all each day aware of? And, failing to find the answer that brings peace to their troubled hearts, men frequently lose faith and become critical and sometimes cynical. But they who find themselves in this frame of mind should be reminded that one of the first principles of the plan of life is the free agency of man—the right of choice. It was so in the heavens before time began and will eternally continue to be so. Indeed, we are told that a challenge to this right of choice was once the cause of a war in heaven and has been one of the compelling causes of all war since history has been kept and recorded. In other words, our Father in heaven does not force men to be good. If he did, there would be no reward for being good, and none of the development that comes from deciding for ourselves. The souls of men are stunted and stifled when they are compelled to live according to someone else's pattern or forcibly made to fit someone else's mold. That is why, in his wisdom, the Lord God does not minutely regulate every detail of our lives, any more than our earthly parents dictate everything we shall do. They teach us what we ought to do, despite which, in the headstrong use of our own free will, we still manage to get ourselves into much trouble. The Father of us all gives us commandments, principles, rules of life, which, if observed, will lead us to our highest possibilities here and hereafter; and, so far as the Creator is concerned, it is given unto each one to determine to what extent he will live by these rules and realize the rewards. This God-given, inalienable right of choice is essential in the highest sense to the making of a man under divine plan and purpose—essential even though in the misuse of it some people impose evil and injustice on other people. But those who suffer injustice at the hands of others will not be forgotten; the Lord God, in his own time and in his own way, will see that all of us receive what we should receive, according to the choices we have made with the freedom we have had. And there will be complete compensation for the seeming injustices we frequently see.\*

\*Revised

## "The Spoken Word"

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# Melchizedek

## MELCHIZEDEK PRIESTHOOD WEEKLY DOCTRINE CLASSES

**A**CTING in accordance with a revelation given on December 27, 1832, to the members of the Melchizedek Priesthood, the First Presidency of the Church and their associates, the other General Authorities, have throughout the past years prepared courses of study to be diligently pursued by Latter-day Saints holding the Holy Melchizedek Priesthood. Continuously instructions have been for Melchizedek Priesthood groups of high priests, seventies, and elders, or for every quorum where the complete quorum resides in one ward, to hold priesthood meeting once each week in which the prescribed course of study should be diligently and faithfully studied.

The General Authorities of the Church urge all stake presidencies and all bishoprics to arrange those meetings so that all Melchizedek Priesthood classes will be provided with at least forty-five minutes each week to devote to the study of the gospel of Jesus Christ as prescribed in the Melchizedek Priesthood course of study.

In order that the priesthood quorums and groups may not be robbed of any of their class period time, it is suggested that bishops restrict the opening exercises of priesthood meetings to a minimum in length. Business items should be dispatched quickly. Bishops should remember not to take too much time in giving out notices and in discussing matters of a general nature, for by doing so they thereby deprive the priesthood members of time which should be devoted to the study of the gospel of Jesus Christ in the classrooms. Although the fact is recognized that bishops have a certain amount of business which must be presented in the weekly priesthood meetings, the suggestion is made that only those problems that pertain to those in attendance be considered in the priesthood meeting, and other problems presented at their appropriate time and place. Bishops should be extremely conscious of the value of time and the importance of the gospel lessons which have been prepared for the Melchizedek Priesthood classes.

Presidents of Melchizedek Priesthood quorums should also remember that class period time of the weekly priesthood meetings should not be used for giving out notices and conducting business which should be presented on other occasions. In fact,

the quorum meetings which are held monthly are primarily business meetings; and as far as possible quorum presidents should carry forward all quorum business during the regular quorum meetings. Competent teachers should present the lessons and be given sufficient time to do so.

The revelation in which the Lord Jesus Christ commanded the Melchizedek Priesthood bearers to study diligently the gospel of Jesus Christ is known as the "Olive Leaf." It is one of the most remarkable revelations given in the latter days. As part of that revelation, the Lord declared the following to the priesthood bearers of the Church:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of kingdoms— . . .

And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D. & C. 88:77-79, 118.)

In certain wards, the custom has been established of holding a ward teachers' report meeting on one Sunday each month during the time

which should be devoted to the studying of the gospel of Jesus Christ by the priesthood groups. It is advised that such a practice be discontinued. Certain reasons make such a practice inappropriate. In the first place, many of the priesthood members are not ward teachers and, therefore, they have no particular interest in the report meeting. In the second place, such a practice takes the class period time once a month away from Melchizedek Priesthood members, thereby making it impossible for them to complete the prescribed course of study. It is recommended, therefore, that ward teachers' report meetings be held on some occasion other than at the time that Melchizedek Priesthood members are supposed to be studying the course of study outlined for them.

Furthermore, it is recommended that every high priests' group, seventies' group, and elders' group that has at least four or five or more members living in a ward hold its group meetings separate from other Melchizedek Priesthood groups. In other words, the seventies should not go into the elders' classes to receive instructions nor the elders into the seventies' classes. Neither is it advisable for those groups to unite with the high priests. Only in cases where there are fewer than three or four members of a Melchizedek Priesthood group living in a certain ward would it be advisable for them to unite with other Melchizedek Priesthood groups in studying the gospel.

Among the reasons for such a rule is that it will greatly increase the attendance and activities of each Melchizedek Priesthood group and quorum by holding classes separate from each other. Also, it would develop more leadership in each of the various groups of elders, seventies, and high priests by holding their own separate meetings and not riding on the shoulders of other Melchizedek Priesthood groups.

---

**We have the gospel of life and salvation, to make bad men good and good men better. We are to preach, exhort, expound, continue in our duty, be fervent in spirit, bearing and forbearing with our brethren, being filled with love and kindness.—Brigham Young.**



# Priesthood

## TOBACCO, AN EVIL INFLUENCE?

by Keith M. Walker

IN A RECENT issue of *Reader's Digest* an article by Roger William Riis appeared entitled "How Harmful Are Cigarettes?" This article seems quite conclusive on tobacco being a medical enigma, that the extent of the tobacco habit is not realized, and that the effects certainly are not understood. The article is well-written, timely, and of importance to all. However, towards the end of his article Mr. Riis comments, "It may properly be regretted that anti-tobacco folk are as violent as they are in their statements. They damage their cause." He states that in his opinion the cigaret will not destroy the morals at all.

The statement of Mr. Riis that cigarettes will not destroy the morals is difficult for some to understand. Those who assert that the cigaret can be used by the devil as a means of prompting an immoral tendency believe their point of view is well taken. The purpose of this writing is to illustrate this viewpoint.

In order to resolve this question it is necessary to state a premise; namely, that the Bible is the word of God (as far as translated correctly—remembering it has been translated numerous times), that Christ and Lucifer were in conflict on their plans for the salvation of mankind, that

Lucifer with one-third of the hosts of heaven was cast out, *and that there exists today an evil influence that we attribute to Satan's power.*

At the outset it should be pointed out that it is not the contention of the affirmative group that the confirmed smoker is necessarily immoral or that he is necessarily subject to the promptings of the devil to a greater degree than the nonsmoker, just because he smokes. There are obvious variables here that would affect the individual case.

The affirmative group believe there is a moral application to smoking, and they base their opinion on personal experience, observation, and the study of human nature. Their reasoning on this question includes the application of the Word of Wisdom as taught by the Church of Jesus Christ of Latter-day Saints and the effect of this code of health on the youth of the Church.

Satan will utilize every conceivable device to influence. His avowed purpose is to win souls. It is wholly practicable to assume, knowing this, that the cigaret in the hands of some people could easily be such a device, *just as anything else the devil wishes to use as a medium of influence would be a device for his evil intentions.* The confirmed smoker can build up a degree of resistance over the years, just as the nonsmoker does, to the evil influence of Satan.

As a general rule our young people are taught something of the harmful physical effects of tobacco from the time they are old enough to ask questions, and invariably this training includes a moral implication because society has found that the cigaret is almost always in evidence where juvenile delinquency is apparent. The association of tobacco, liquor, late hours, unmanageable

qualities, etc., is made by all of us, and we look on them as something not good for our youth. The cigaret is a means of displaying an alter ego, which is vain and dishonest. It becomes a means or medium of expression oftentimes to show off, of unduly flaunting disregard for those who should be shown respect. It is used as an outward token of rebellion against family, friends, and even society.

In this Church, training of youth includes the application of the moral principle referred to above to a greater extent perhaps than in other denominations. This comes from over one hundred years of training the youth to live in conformity with a code of health, which includes everything good and excludes anything bad for the body. We believe our bodies are tabernacles of the Spirit of God and that we should maintain them as such. Too, it is an established fact that when the youth of the Church start to smoke, they invariably remain away from church activity and seek a society that has no objection to the cigaret. Because of their tender years some of them fail to choose proper company, and this fact tends to support the feeling that the cigaret is a device employed by the devil.

There is a definite moral value that comes into play because many of these young people become so disinterested that they lower their guard and oftentimes become further susceptible to Satan. It is a fact that those who remain active in Church work live lives that come closer to conforming to a fixed standard of Christianity. This is not an assertion that there are not scoundrels who affiliate with all religious organizations or that there are not literally hundreds of saintly people outside the confines of religious influence.

It should now be apparent that the application of the moral principle to smoking is not wrong. Anything that influences adversely is said to be wrong, and, after all, the term *moral* is used as pertaining to or concerned with establishing principles of right and wrong. Smoking is immoral from the standpoint that it is not right, based on the fact that its influence is oftentimes the same as that which stems from anything else that encourages a compromise of principle. If our youth are not in

(Continued on page 550)

Thus, the General Authorities of the Church strongly urge that high priests, seventies, and elders hold their separate classes weekly, forty-five minutes in length or more, for the purpose of studying the gospel of Jesus Christ. Also, it is urged that they follow the prescribed course of study which has been prepared under the direction of the First Presidency, the Twelve, and the general Melchizedek Priesthood committee.



# The Presiding

## Quorum Advisers Have Responsibility to Visit Members in Their Homes

It is feared that too many Aaronic Priesthood quorum advisers feel their work is finished when they attend the weekly priesthood meeting and present the quorum lesson. While this feature of the program is a vital part of the program, it must not be considered to be the program itself.

Advisers who are visiting their members in their homes are invariably the leaders who are outstanding in their work with boys. Visiting with boys in their homes is held to be one of the very best ways in which advisers may come really to know their members. One adviser was heard to say: "How can I be of real assistance to the boy unless I know his parents, his brothers and sisters, and the conditions under which he lives in his own home?"

It is the responsibility of the quorum adviser to visit each absentee, who is living at home, immediately following the priesthood meeting each week. The first objective of the visit is to manifest a genuine and kindly interest in the boy's welfare and to solicit his loyalty

to the Church and its standards. The second objective should be to obtain the boy's record of activity during the previous week and to copy such information to the boy's credit in his respective quorum roll.

Visits with boys in their homes should not be limited to the inactive. While those who are not active may be in greater need of more personal attention, the active boy will be complimented if his adviser also thinks of him when making his personal visits. More and more, infinitely more, personal visits with boys in their homes is one of the crying needs in our program today.

We challenge stake committees to set in full motion a program designed to press this project to the limit in every ward. We respectfully call upon bishops and their Aaronic Priesthood leaders to cooperate with each other and with stake committees in the accomplishment of the worthy objectives of the personal visit between the quorum adviser and the boy in the home.

## Challenging Records



WILLIAM J. BEARNSON

BISHOP JOHN Y. BEARNSON

EVAN FRANCIS

**B**ishop John Y. Bearnsen, Springville Fifth Ward, Kolob (Utah) Stake, was ordained a bishop November 28, 1943. Since the date of his ordination, he has conducted a ward boy leadership (formerly ward youth leadership) meeting every month. We wonder whether any other bishop in the Church has held this meeting every month for 102 months without exception! Bishop Bearnsen had this to say concerning this monthly meeting of boy leaders:

We cannot see how we could afford to miss this meeting. It assists us so much to keep in touch with all of these particular age groups and tells us immediately if someone is slipping into inactivity.

William J. Bearnsen, a priest, and Evan Francis, a teacher, have established a one hundred percent attendance record at priesthood and sacrament meetings for four years as of January 1, 1952. They are still maintaining their outstanding attendance records.

## Adult Members

### Know When to Start and When to Stop

A group adviser for adult members of the Aaronic Priesthood should be equipped with a self-starter and a good set of brakes.

One who works with adult members of the Aaronic Priesthood or with men who have not received the priesthood must realize that procrastination in his work is not only the thief of time but of the souls of men, women, and children as well. Unless one gets started in his work, he can never attain success. If adult members of the Aaronic Priesthood are to be motivated to activity in the Church, they must be visited frequently and taught the gospel.

Group advisers should generate within themselves so much enthusiasm for the work that they will put their hearts and souls into it. Enthusiasm is the self-starter that gets action and desired results.

It is well also to know that the brakes should frequently be applied. It is just as important to stop when we should as to start when we should.

There is a proper time, a psychological moment to close a gospel discussion or a visit. Usually it is the time when

interest is at its highest point. Put on the brakes when the call is for more speed, and your future visits will be looked forward to with anticipation. Don't give all you know nor go too far. Never allow an anticlimax to be reached.

In gospel discussions, too much or too little at one time are both bad, but the greater danger lies in the overload.

Man power fired to action with the starter of enthusiasm and faith must be held in control by good brakes, applied at the right time.

## Aaronic Priesthood

### Coordinators and Secretaries to Compute Cumulative Records

**I**t is the responsibility of the secretary of the ward boy leadership committee to compute each Aaronic Priesthood member's cumulative record at the end of each month and record the computations opposite the boy's name at the extreme right of the quorum roll in advance of the ward boy leadership committee meeting.

Where there is no secretary appointed,

it is the responsibility of the ward coordinator to make and record such computations.

Unless these officers faithfully perform this responsibility, members of the bishopric are seriously handicapped in conducting a fast moving and interesting ward boy leadership committee meeting each month.



# Bishoprie's Pages

Prepared by Lee A. Palmer

## Aaronic Priesthood

### Time for Checkup on

### Award Program

ONE-HALF of the first year for the new award program is past. Where do you stand?

The new program requires that fifty percent or more of all Aaronic Priesthood members in the ward under twenty-one qualify for the individual Certificate of Award if the ward is to be recognized in the honor roll for 1952. Wards qualifying fifty percent, sixty percent, seventy percent, eighty percent, ninety percent, or one hundred percent of all bearers of the Aaronic Priesthood under twenty-one will receive special recognition from the Presiding Bishopric.

Stakes will be recognized on the same basis as wards. No ward or stake will be eligible for recognition of any kind which does not qualify at least fifty percent of the total Aaronic Priesthood enrolment under twenty-one.

Since handbooks are not yet available, we list the Aaronic Priesthood Individual Certificate of Award requirements below:

1. \*A minimum of seventy-five percent attendance at priesthood meeting.
2. \*A minimum of fifty percent attendance at sacrament meeting.
3. A priest or teacher must fill a minimum of thirty-six priesthood assignments.

A deacon must fill a minimum of forty-eight priesthood assignments.

4. Observance of the Word of Wisdom during the entire year.
5. Full payment of tithing.
6. One or more public addresses in a Church meeting.
7. Participation in a Church welfare project or in a quorum service project.
8. A priest or a teacher must serve as a ward teacher and visit in the homes of the Saints at least six months out of the twelve months of the year.

A deacon must gather fast offerings at least six months out of the twelve months of the year.

\*Special recognition will be given those who have a hundred percent attendance record at priesthood meeting and at sacrament meeting by affixing a special seal to the Individual Certificate of Award.

## Ward Teachers Should Emphasize Virtues of Truth

There may be some persons today who, because nations and men selfishly distort truth for gain and seemingly get away with it, are persuaded to yield to the same practices. Those who are thus tempted should be reminded that there is no compromise between truth and error. The Lord has, from the beginning, denounced the fallacy of falsehoods, deceitfulness, and masking of truth.

To the children of Israel he said, "Thou shalt not bear false witness against thy neighbour." (Ex. 20:16.) His exhortation in this dispensation is more specific: "And see that there is no . . . lying, backbiting, or evil speaking." (D. & C. 20:54.)

Oliver Wendell Holmes describes lying as follows: "Sin has many tools, but a lie is a handle which fits them

all." Lying is more than a weakness or a fault; it is a grievous sin which offends God. Liars cannot inherit the celestial degree of glory. (See D. & C. 76:103.)

Backbiting is also a grave misdeed. Those guilty of this offense take advantage of their fellow men in a cowardly manner by defaming, criticizing, belittling, and villifying those who are not present to defend themselves.

Evil speaking parallels lying and backbiting. It is spoken with intent to bring harm to others. It gives false impressions. It destroys confidences. It plants the seeds of suspicion, doubt, and discord.

Ward teachers have been given the responsibility of eliminating these evils in the Church. They should be conscientious in their efforts to overcome and prevent these sinful habits.

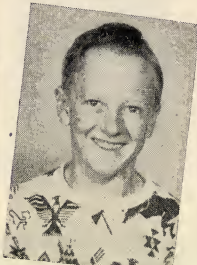
## CHALLENGING RECORDS FROM TETON (IDAHO) STAKE



FRANCIS RIPPlinger



DEAN DANIELS



BOYD LEIGH FULLMER

These bearers of the Aaronic Priesthood from the Teton (Idaho) Stake know the joy of service in their priesthood offices. While they have established challenging records in attendance at Church meetings, they are also faithful in filling priesthood assignments, paying a full tithing, observing the Word of Wisdom, and in following their leaders in the Aaronic Priesthood.

Their 100% attendance records at priesthood and sacrament meetings are as follows:

Top row: Francis, Bates Ward—two years; Dean, Bates Ward—two years; Boyd, Driggs 1st Ward—three years.

Bottom row: Allen, Driggs 1st Ward—three years; Kurt, Driggs 1st Ward—three years; Louis, Chapin Ward—two years.

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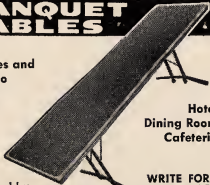
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## Keys

(Concluded from page 507)

In addition to their abiding holy faith, they carried revealed keys to righteousness and eternal exaltation. Theirs was the restored priesthood, the key to the kingdom of God.

Father Adam was the first on this earth to receive the priesthood from our Heavenly Father. Then in the Doctrine and Covenants we see,

And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. (*Ibid.*, 84:19.)

Not only to the pioneer but also to all those who hold the keys and build his temples will come unnumbered blessings, because the Lord has promised,

For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. (*Idem*, 33.)

Yes, the priesthood is the key to work in his name, but it, too, must be kept brilliant with proper use or like the keys in the inn it may be dulled. When used and kept bright, it increases its effectiveness.

Hearken, and lo, a voice as of one sent down from on high, who is mighty and powerful, whose going forth is unto the ends of the earth, yea, whose voice is unto men— Prepare ye the way of the Lord, make his paths straight.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth. (*Ibid.*, 65:1-2.)

From the Colorado mountain inn to the temple of the Lord and marriage for time and eternity is not far, but what destiny lies between? Keys of the priesthood open sacred places for exalted happiness and eternal life: keys of the kingdom.

## Millie's New Bonnet

(Continued from page 511)

box and start toward the house with it. Her mother stood in the doorway, surprise written large on her face.

"Mornin', Miz Jensen." Sid Harkness brought the box into the house and slid it gently to the floor. "This box come in yettidy. You remem-

THE IMPROVEMENT ERA



ber the wagon train from St. Louie that got stalled in the pass last winter and had to abandon part of their wagons? Well, they jist got the rest of their load out, and this box was with it. I thought mebbe you'd like to have it, so I fetched it out. They's a letter here, too, somewhere's."

He fished in several pockets and brought forth a battered letter which he handed to Mrs. Jensen. She glanced at it, and her face was suddenly transfused with light.

"Oh," she breathed, "it's my mother's handwriting! It's a letter from home!" She clasped it to her bosom as if it were something very, very precious, while sudden homesickness brought tears brimming to her eyes.

Millie and Priscilla watched wide-eyed while their mother eagerly tore open the letter and read aloud:

"My darling Daughter,  
"Your father is still unforgiving for the disgrace you have caused us, but on this, your birthday, I can no longer bear you ill will. Wilful you have been, and have caused us great sorrow, but you are still my daughter, and I love you."

Tears fell unheeded down Chloe's cheeks, and her voice faltered and stopped; but presently she controlled herself and went on:

"I will never know what perverse spirit got into you to go with those Mormons into an unknown wilderness with your three children, but I have heard stories of some of the privations a few of those foolish zealots have endured, and I cannot bear to think of my daughter and my grandchildren going cold and hungry. I am sending a box filled with some of the clothes you left behind, and a few sweetmeats. If you are in need, I will send you more; though for the present, I must do it without your father's knowledge. Perhaps he will one day forgive you. As for me, the house is so empty without the children that I can no longer bear to be separated from you in spirit, no matter how many dreary miles lie between us.

"Your affectionate mother."

The girls looked on in astonishment while their mother sobbed uncontrollably. Not in all the long trek across the plains, not in all the days of being hungry and cold and afraid, had they seen her cry like this.

JULY 1952

## GET THESE HELPS WHEN YOU SEE UTOCO-LAND THIS SUMMER



### New Free Booklet "Highway Adventures"

This booklet proved so popular last year that we have published a new 1952 edition — even more complete than the previous issue. A copy is yours for the asking. You'll appreciate having this in your car — for suggestions on week end trips and vacations in Utocho-Land.

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This shows the best days for fishing. It's based on the moon and its phases and is in handy pocket size. It may add to your fishing fun.

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## MILLIE'S NEW BONNET

(Continued from preceding page)

Mr. Harkness cleared his throat loudly, his eyes suspiciously moist. "Well, I guess I'll be goin'."

The commonplace words brought reason back into the room, and Mrs. Jensen speedily composed herself.

"Oh, thank you so much for bringing the box, Brother Harkness. Excuse my outburst. I was so homesick—" she swallowed hard again.

"Yes'm. Well, I'll see you Sunday." And he was gone.

"Oh, Mother, Mother, open the box, please do!" exclaimed Priscilla, jumping up and down, her long, dark braids flopping on her shoulders. Priscilla could never remember to act dignified, even though she was almost a young woman, too. Millie

## As We Remember Mothers

RICHARD L. EVANS

THERE come before us this day the memories of mothers.

Many mothers blessedly are with us, to whom we may turn our grateful attention, but many are unreachably far from us, and when they are gone, somehow we seem to have a sense of things we wish we had done that we didn't do. And now as to memories: We remember patient lessons taught, and pride in lessons learned; we remember cupboards that always held some sustenance and satisfaction when we came home hungry; we remember nights when we returned too late when she was always awake and waiting; we remember picnics and tired returnings when she who had so much more reason to be weary than we would help us with knotted laces and stubborn buttons, and see us settled in sleep, and then attend to countless household chores before she thought of sleep for herself. We remember things she afforded us which she wouldn't afford for herself and places she helped us go to which she didn't go, and her pleasure in learning of our pleasure when we returned to tell what we had seen and done. We remember cool, clean sheets and the wearisome labor of washing that it took to make them so; and clean, fresh clothes, sometimes hung out in the heat of summer, sometimes in the cutting winter wind when the hands that hung them out and brought them back would be cold and aching. We remember arms held open for us when we were hurt, hopes held high for us when we were down and discouraged, and quiet comfort for our disappointments, and sustaining strength and faith for our future. We remember sorrows shared and confidences that were always kept. We remember cool, quieting hands and comforting encouragement in fever and in illness; and tempting foods fixed for us, sleep lost for us, and prayers said for us. We remember prayers spoken at her knees, and her own prayers to an Eternal Father who did not fail her. All this and much more we remember of Mother. And this we would say to you who have mothers with you yet: Do for them now and be to them now what you would wish you had done and would wish you had been if they were not now with you. Thank God for mothers—and for hallowed memories.

*"The Spoken Word"*

FROM TEMPLE SQUARE  
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING  
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brought the hammer quickly and pulled at the lid.

"Oh," she wished aloud, "I do hope there's a bonnet in it! Mother, may I have it if there is one? I do so want a bonnet to go with my new dress!"

But there was no bonnet. Dresses of good, firm material, underclothing, a hand-knit shawl, a colored scarf, stockings—

Millie gave a squeal of delight. "Slippers!" she exclaimed. And there they were, shiny and black and new—and marvel of marvels, a perfect fit! There was another pair for Priscilla!

While the girls ecstatically tried on their shoes, Chloe reached once more into the box. These little black velvet trousers Millie knew well; and the white satin blouse that went with it. The Sunday suit her mother had fashioned with such loving care for little Robbie, the suit, she had decided sensibly, that was too fine to carry on the long trek into the wilderness! And now little Robbie would never wear it, for Robbie slept in the lonely little grave on the hill.

The girls' happy chatter was stilled at the stark grief in their mother's face.

"What is that, Mother?" Priscilla asked. Chloe silently held up the little velvet trousers.

"Robbie's!" Priscilla breathed. "Grandmother doesn't know about Robbie." Wrapped in her own grief, Chloe had hardly noticed the subdued girls, but now remorse smote her. She must not quell their joy. She smiled bravely, and Millie's dimple deepened hesitantly.

"Let's see what else there is," said Chloe.

But there was no bonnet—down in one corner was a big yellow rose, slightly crumpled, but no bonnet. Although Millie could hardly conceal her disappointment, her buoyant spirits could not be suppressed when her mother sent her on a welcome errand.

"Millie, will you take some broth to Sister Blackburn now? She must be getting hungry. And perhaps she would like a few of these dried apples Grandmother sent. They could be boiled with a little rice or wheat and make a tasty dish."

Millie welcomed this errand. Mrs. Blackburn had been ill for a week, and Millie had been running over

(Continued on following page)

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## Millie's New Bonnet

(Continued from preceding page)

frequently with tasty bits of food, at the same time making Mrs. Blackburn comfortable and tidying up the house for her. Of course, the fact that Roy was ploughing just through the fence had nothing whatever to do with her eagerness to go!

Millie tied the strings of her shabby and faded bonnet, and wished again that she could have a new one to frame her dark curls. She tried to walk sedately down the street, but if her feet did not skip, there is no proof that her heart did not—a little!

Millie found Mrs. Blackburn much better and able to sit up a little. Soon she would be able to finish the bonnets she was working on. She had been a milliner in the east, and her clever hands had lost none of their skill. She thanked Millie for the broth and then added:

"Millie, I don't know what I would have done without you this last week while I have been sick."

"Oh, that's all right," Millie replied. "I do wish I could make bonnets like this one." She picked up a half-finished bonnet of Panne velvet and looked at it longingly. Everybody knew it was Sister Ellison's, and that the velvet had come clear from England and had cost a very great deal.

"Isn't it lovely?" asked Millie wistfully. "Would you mind if I tried it on?"

"No, of course not," Mrs. Blackburn could not suppress a smile as she watched Millie preen before the little cracked mirror. The deep brown was reflected in her sparkling brown eyes.

Millie put the bonnet back in its place, but some of the sparkle stayed in her eyes as she made several necessary and a few unnecessary trips outside to the well, the chicken yard, and the root cellar. And if Roy was a little slow getting the plowing done, who could blame him? Millie was a lovely young woman, pretty in a wholesome way, sweet and good. He would like to take her out, but he was always so tongue-tied in her presence. Millie waved to him cheerily as she went in and out, and once when he was close to the fence, she stopped and chatted with him for a few minutes. He almost asked her then but couldn't quite get up the courage.



Millie was impatient and disgusted. What was the matter with Roy, anyway? A great, hulking man—well, nobody could call that six-foot, broad-shouldered, clean-limbed hunk of manhood a boy any longer, even if he was only eighteen—and he acted as if he were afraid of her! Wouldn't even ask to walk her home from church, though she knew in her heart he wanted to. Millie was too much a woman not to be aware of his blue eyes as they followed her quick movements.

\* \* \* \* \*

Pioneer day dawned clear and hot. The celebration was to begin with a program at the church. Millie donned the new yellow dress and the shiny black slippers. She looked at the shabby faded bonnet and decided against it. She could go bareheaded this once. She patted her hair in place and swirled around just once for the sheer pleasure of seeing her skirt billow out. Her mother called: "Millie, will you run over to Sister Blackburn's for a moment, please, if you are ready? She has something for you, she says."

Millie flew on light feet, curiosity spurring her onward. She burst in at the door in a very undignified manner.

"Mother said you had—oh!" she exclaimed, as Mrs. Blackburn handed her a lovely black and white bonnet. "For me?" she asked incredulously. She recognized the crumpled yellow rose that had come in Grandmother's box, but it had been miraculously revived and nestled in a bed of black velvet ribbon. Millie took the bonnet carefully, almost reverently, and set it on her dark curls.

"Oh, it's *beautiful!*" she breathed. "Oh, thank you so much!" Millie flew to the church on winged feet.

Roy separated himself from the group of boys by the door and walked with determined step, as if he had just made up his mind about something, straight to Millie's side.

"May I see you home?" he asked. "Why not?" she countered.

They walked off down the street together, Millie laughing merrily up at Roy, while her velvet bonnet nodded with the quick movements of her head. What Millie did not know was that the bonnet had been fashioned from a pair of little black velvet trousers, and the lining from a little white satin blouse.



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# TODAY'S Family

BURL SHEPHERD, Editor



—Photograph by Harold M. Lambert

## What Is The Best Age For Marriage?

by Rex A. Skidmore, Ph.D.

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK  
UNIVERSITY OF UTAH

**I**F you had lived in the days of Brigham Young, you undoubtedly would have heard him talk in the Tabernacle. At one large meeting he told all the single men, eighteen or over, to do two things: First, build a log cabin, if only ten feet square, and second, get "you a bird to put in your little cage." In other words, in pioneer days most young men and women were married or were encouraged to marry in their late teens.

Of course, we are not living in pioneer days but in the atomic era. What is the best time for marriage at present? Just because a young man has started to shave and a young woman puts her hair up in the newest style doesn't indicate they are old enough to marry. Likewise, reaching twenty-one doesn't mean marriage should take place. Some people in their forties are not "old enough for marriage"—they are too immature. In addition to many birthdays, suc-

cessful marriage requires two mature persons who know each other well, share basic goals and aims in life, are in love, and are compatible otherwise.

The average age for marriage in the United States is about twenty-four for the man and twenty-one for the woman. Sociological studies show that of those who marry in their teens, an undue proportion encounter serious difficulties and break up. From many viewpoints the early twenties seem desirable ages for marriage today. Generally, the girl is younger than the man, although being of the same age, or the girl older, is satisfactory if the couple feel all right about the situation.

Jackie married when she was sixteen. She felt she was in love with Don, an eighteen-year-old high school senior. Parents and other relatives cautioned that they should wait awhile. "Why, should we? We are in love—and that is all that matters!"

So they married. After a hectic year which brought many heartaches and problems, they finally separated—both admitted they had made a mistake. They realized they were immature and their personalities, plans, and "dreams" were changing too rapidly.

More important than the actual age of a person, after the late teens and early twenties are reached, are emotional maturity and adequate acquaintance. Emotional age refers to how one understands and controls his feelings, is able to meet life day by day, and how he is able to give of himself for the benefit of others. A girl at nineteen may be emotionally mature and ready for marriage while another at twenty-five may not. A young man who thinks mainly of himself and marries for selfish reasons is not old enough to "tie the knot."

Getting well-acquainted also has a definite bearing on readiness for marriage. Betty and John, twenty and twenty-two, had gone together for three years and, felt they were "meant for each other." Yet at times they wondered if they were old enough to marry and assume the responsibilities as well as the joys of

This is the seventh in a series of articles addressed to the problems of the teen-ager, and especially to the teen-ager in the family.

living together. Consequently, they had a few heart-to-heart discussions which brought them closer together. They talked about the responsibilities of a home, rearing a family, and the financial obligations they would have to share. Both felt mature enough to accept the challenge, and they were eager to face the future together. Emotionally, they were well-controlled and thoughtful of each other.

One Sunday evening they went to Betty's home after church to listen to the radio. After the folks had gone to bed, the conversation gradual-



ly turned to a discussion of prayer, the theme of the evening's meeting. For the next hour John and Betty talked—talked in a serious mood. John finally said quietly to his sweetheart, "Let's kneel and pray together." Betty nodded her head as she slipped her hand into his. They knelt by the sofa, and each took a turn, giving thanks and asking for guidance. The prayers were not long nor eloquent but were simple and sincere. When they opened their eyes, Betty spoke first: "John, darling, I feel we are old enough to marry now—now that we have asked God to join with us." This couple were achieving spiritual maturity which is so important for building successful marriage.

Statistically, ages nineteen to thirty-five seem best for successful marriage. Practically, young men and women are old enough for marriage in their late teens and early twenties if they are in love, are well-acquainted (have gone together preferably about two years or more), are emotionally and spiritually mature, and if they share basic goals and interests in life. Remember, the number of birthdays you have had is only one indication of readiness for marriage.

## Handy Hints

Payment for Handy Hints used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

If you wish to start a rosebush, cut off slip and stick stem into a white potato. This, I find, is the surest and simplest way to make it take root.—Mrs. F. N., Reedsport, Ore.

When camping or picnicking, try carrying granulated sugar in a covered syrup pitcher, with the handy self-closing spout. Flies, ants, and other pests will become discouraged and leave you.—Mrs. A. M., Los Angeles, Calif.

Bolt an old car wheel to the wall of the garden workshop, for use in storing the garden hose. Wind hose around the wheel for storage, and you will find it easy to remove for use.—C.W.P., Oakland, Calif.

On picnics you can keep the cloth for the table from blowing off by sewing a pocket on each corner of the cloth. When you are ready to use it, drop a stone into each of the pockets.—Mrs. G. H., Hinckley, Utah.

JULY 1952

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## GLORIFYING THE MILK CAN

by Mildred McKenzie

**A** BANQUET for three hundred, and the table decorating assigned to me! The summer flowers were in full bloom but what to put them in? I looked with longing at the lovely crocheted basket mother had given me. Oh, for enough of those! That was impossible, of course, so I made enough of these with paper doilies and evaporated milk cans.



An empty milk can, some wire, paper doilies, and ribbon can be put together attractively for a party flower basket.

Material required for one basket:

- 1 12-inch square doily
- 1 12-inch round doily
- 1 4-or 5-inch round doily
- cellophane tape
- 1 3-foot length of wire
- 1 empty tall-size milk can

### DIRECTIONS

1. Enlarge holes at top edge of can and punch a hole in each side directly below the top holes, to fasten wire for handle. Punch additional holes in top of can, large enough that flowers can be inserted.

2. Cut 4-inch strip from large square doily (or small ones taped together). Roll around can and fasten with scotch tape.

3. Draw pencil line around can in center of large round doily. Cut out center of doily, but cut it one-half inch smaller than the pencil line shows. Make three or four slashes with scissors to the pencil line.

4. Turn can upside down on table; slip large doily over and down to table. Tape slashed sections to the doily cover on the can.

### You Can Do It!

**T**HIS column for young people, and for any others who wish to take advantage of it, features articles of a "how-to-do-it" nature. Contributions are welcome and will be considered for publication at regular rates.

5. Set can in center of 4-or 5-inch doily and fasten this also to the doily cover on the can with four pieces of tape.

6. Hold one hand around can—push slightly up from bottom and remove can from the "basket" you have made for it. Reinforce inner edge of "basket" with strips of tape over edge of opening.

7. Cut inch strips from remnant of first large doily. Thread strips on wire and connect with tape after they are on—leave 6 inches on each end bare.

8. Fasten wire to each side of can. This is now ready to fill two-thirds full of water and arrange flowers. These may be carried quite a distance and still be in good shape.

To put together: Hold can in one hand and basket in the other and slip can in. All that is left to do is to tape sides of top doily to the handle so that the basket will have form and stay in place. For something really feminine, the addition of a bow of ribbon is lovely. Doilies that aren't too lacy are easier to handle.



Bottom and sides of flower basket are made as a unit around the can, then removed from can while handles are fastened on. The can may be partly filled with water before slipping it into basket again.

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BY THE  
MAKERS OF **Kitchen Charm**  
**SUPER WAXED PAPER**





## SUMMER SUPPER FOR A CROWD

SOMEHOW it seems we ought to be able to have a party for a crowd on a warm summer evening without worrying about the price of steak, or even hamburger, and without relying on soda pop to quench our thirst.

The protein can be high quality but less expensive than meat: Baked beans, deviled eggs, tuna and cheese dishes, nuts and nut butters, green peas and beans—all can be glorified for summer meals.

Everyone's delight at the end of a warm day is a large, cold salad. Why not feature salads for a change, then?

And in the season of fruit, let's kick over the principles of menu planning and serve fruit extravagantly in salads, in desserts, and in punch. Melons, berries, etc., help to simplify the dessert problem, and ordinary lemonade can be dressed up with a little raspberry juice to make a delightfully refreshing drink.

Here's a tentative menu. You will think of many other ideas.

Tuna Summer Salad  
Cabbage-Pineapple Salad  
Asparagus-Cheese Casserole  
Baked Potatoes  
Deviled Eggs

Corn Bread      Prune Butter  
Watermelon      Cookies

Fruit Punch

### Tuna Summer Salad (Serves 50)

- 2 quarts tuna fish, flaked
- 1 small cauliflower, grated
- 16 tomatoes, quartered
- 12 green onions, chopped
- 2 heads lettuce, shredded
- 1 cup mayonnaise
- 1 cup salad dressing

Combine all salad ingredients except dressings. Mix dressings and thin out with milk, if desired. Lightly fold dressings into salad, just before serving. French dressing is excellent for this salad, also.

### Cabbage-Pineapple Salad (Serves 50)

- 6 quarts cabbage, shredded
- 3 quarts crushed or diced pineapple
- 2 cups fruit dressing or sour cream dressing

Combine cabbage and pineapple. Add dressing when ready to serve.

### French Dressing

- 1 tbsp. brown sugar
- 1 tsp. salt
- 1/2 tsp. paprika
- 1/3 cup cider vinegar
- 1 clove garlic, sliced
- 1 cup salad oil
- 1/3 cup cold water (optional)

Combine all ingredients in a bottle  
(Continued on following page)

## Home Canning Hints

by *Lucine Ball*



Home canning is home saving! Whether you put up berries and vegetables from your own garden, or buy when produce is cheap and plentiful, you cut next winter's food bills 'way down. And here are a few ways to save even more.

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## Summer Supper for A Crowd

(Continued from preceding page)

and shake well. The water is added for those who wish a milder dressing. Makes about 2 cups. *Fruit French Dressing*: omit garlic and salt and use fruit juice instead of vinegar. (From Leah D. Widtsoe, *How To Be Well*, p. 322.)



—Photograph by Harold M. Lambert

### Asparagus-Cheese Casserole (Serves 50)

- 5 lb. asparagus, cooked
- 3 quarts medium white sauce
- 1 quart medium nippy cheese, grated
- bread crumbs

To make white sauce, combine  $1\frac{1}{2}$  cups flour and  $1\frac{1}{2}$  cups melted butter over medium heat; add 1 quart milk and stir until thickened. Add 2 quarts milk, stirring constantly until smooth and thickened. Add 1 tbsp. salt. Reduce heat and stir in grated cheese. Pour sauce over asparagus in casserole. Top with crumbs and heat in oven at  $350^{\circ}$  F. about 20 minutes.

### Deviled Eggs

- 50 eggs
- $1\frac{1}{2}$  cups mayonnaise
- 1 cup milk
- $\frac{1}{2}$  cup lemon juice
- 1 tbsp. salt
- $\frac{3}{4}$  tbsp. mustard

Hard cook eggs, peel and cut lengthwise. Remove yolks and mash thoroughly. Combine yolks with other ingredients and mix well. Fill egg whites and top with a dash of paprika.

### Corn Bread (50 servings—2 pans $18" \times 25"$ )

- $2\frac{1}{2}$  quarts sifted whole-wheat flour
- 2 cups brown sugar
- $1\frac{1}{2}$  tbsp. salt



¾ cup baking powder  
7 cups corn meal  
1¼ cups eggs (about 6)  
2½ cups shortening, melted  
2¼ quarts milk

Sift flour, sugar, salt, and baking powder together. Add corn meal and mix thoroughly. Combine beaten eggs, melted shortening, and milk. Pour liquid mixture into dry ingredients all at once, and mix lightly until just combined. Mixture will have a lumpy appearance. Pour into greased pans and bake in hot oven (400° F.) about 25 minutes.

#### Prune Butter

4 cups cooked prune pulp  
½ cups brown sugar  
1 tsp. nutmeg  
½ tsp. cinnamon  
1 lemon, grated rind only

Wash, halve, and pit prunes. Place

in heavy kettle with just enough water to cover bottom of pan. Simmer until prunes are soft and then put through a sieve. Measure and add sugar, spices, and grated lemon rind. Cook slowly, stirring frequently, until smooth and thick. Cool.

#### Fruit Punch

6 cups brown sugar  
3 quarts water  
2 dozen large oranges  
1 dozen lemons  
1 quart pineapple juice (or any other)  
6 quarts water (or 3 qts. water and 3 qts. plain unflavored soda water)

Boil sugar and 3 quarts water 2 minutes; cool. Add orange, lemon, and pineapple juice to chilled syrup. Add cold water. If soda water is used, add it just before serving. This will serve 50, with refills.



## COLOR IN BEDROOMS

by A. D. MacEwen

**M**ost of us have several bedrooms during our lifetime. We may move from one home to another only once or twice, but the very stages of growing up and becoming older give each of us a *type* of bedroom at each stage. Not only do personal color preferences change with the years, but the very purpose and function of the bedroom also changes during these years. The general color scheme should likewise

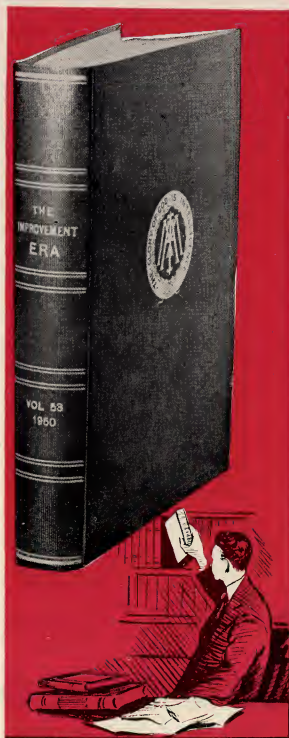
JULY 1952

(The fifth in a series of articles on color for today's home)

change in keeping. Let's see how this works out.

Beginning at the beginning, there is the nursery. The very young child is probably not much influenced by color in this nursery stage of his life. He is much too absorbed in learning the familiarities and associations of the *form* of things. However, as the child grows just a little

(Continued on following page)



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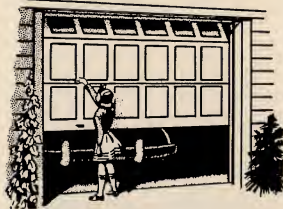
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## COLOR IN BEDROOMS

(Continued from preceding page)

older, he discovers color all around him. He is fascinated by some of it, and even at this stage begins to form color associations quickly and to a marked degree. In most homes, the bedroom of the small child is also the playroom—his own little private living room. The colors in this room are very important to his development. We do not have to be child psychologists to apply our observations of certain color reactions to get planned color into the bedroom-playroom.

As the child becomes aware of color,

it is naturally the bright, pure, primary colors which first attract. These are certainly not suitable for covering any large surface, and at this stage, the mass colors of the room should be fairly well-balanced. This is in preparation for the more subtle color associations that soon will be forming. The wall shades should not be too dark, and of the warm type. Warm tans, beiges, or light rust shades are good. The ceiling and trim areas should be balanced by being the cool shades—gray-greens, or even pale cream. You will probably agree that this is a safe color theory to use at

## On Profanity

RICHARD L. EVANS

SOMEHOW or other it seems that the use of language which profanes the name of Deity has become a most flagrantly casual custom, until one may hear it sometimes in the most unexpected places and from the most unexpected people. Some of those who permit themselves profane utterance may be merely careless or thoughtless; some seem to be self-consciously affecting an air of sophistication; some seem defiantly offensive. Sometimes offensive oaths and profane utterances are used by people who may sincerely feel that they are adding strength and force and firmness to their words. But whenever a person feels that he must employ profanity to add weight to his words, one rather suspects that there is some inherent weakness in his words, which fact he is trying to cover up by the use of an overdose of bad language—like trying to kill the offensive flavor of unsavory food with a suspiciously heavy covering of condiments. A simple truth does not need the bolstering of bad language. A simple truth simply needs accurate and sincere utterance. And aside from religious and moral considerations, the common use of profanity and oaths does much to weaken our words. Our tongue is a powerful tool if we will use it with direct and earnest simplicity and not attempt to blast our way through our ideas with profane and irreverent utterance. At best, profanity is in bad taste; at worst, it is a grave offense. And scarcely would it seem consistent that we should pray for divine favor for the protection of our loved ones, for the preservation of our lives, for peace, for health and happiness, and for our daily needs, and then go about profaning the name of him whom we have asked for help. There is still this commandment for the keeping of which we are still accountable: "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain."<sup>1</sup> "Our Father which art in heaven, Hallowed be thy name."<sup>2</sup>

\*Revised.

<sup>1</sup>Deuteronomy 5:11.

<sup>2</sup>Matthew 6:9.

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SYSTEM, MAY 18, 1952

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first, when the bedroom occupant is too young to express his wishes in a practical way. We know, too, that it won't be long before the general associations of reds and yellows with warmth, and greens and blues with coolness and rest, begin to assert themselves. These are unconscious feelings. However, the usual child searches always for coziness and security, especially when left alone. When he is playing on the floor, the coolest part of the room, warm wall tones will add to this feeling of warmth and security. When he is lying in the semidark for the afternoon nap, a restful ceiling shade will aid repose. Accessories and toys, which change as the child develops, may be of the brighter colors preferred at the time, to give interest.

By the time the child reaches school age, his imagination is really working. More and more outside influences are felt, and from this age on for a few years, color associations, both pleasant and unpleasant, form rapidly and frequently. The vast majority are short-lived, but some are carried on even to adult years. If you tried to change the bedroom colors every time a new color preference "phase" was evident, it would be an almost impossible—and certainly uneconomical—task. The trick is—and don't minimize its importance—to observe the trends in color association, and do something about those which show signs of reasonable permanency. In today's paint age, the cost and effort for change are small. The beneficial results may be seemingly obscure, but they will add their weight to the other influences for a happy childhood.

Now obviously, as each child is different, it is impossible to suggest specific colors which would suit all cases. We should remember that this is a combined bedroom-playroom, and thus warm tones should predominate. But don't hesitate to use cool blues or greens, if they are the current favorite colors. After all, color should be the servant, not the master. Presence of cooler colors, especially on the ceiling, can add comfort on those hot summer evenings when sleep comes with difficulty. Don't hesitate to get the older child in on the final selection. After all, it's his room.

The exodus from elementary school—the entering of the teen years—

(Continued on following page)

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AT YOUR GROCERS

## Color In Bedrooms

(Continued from preceding page)

the change from youngster to youth—what changes it brings! A whole new series of influences are at work, and the whole outlook changes, sometimes quite drastically. The boy usually becomes more interested in sports and in his feeling of masculine superiority. The girl, likewise, tends to "put away childish things" and pays more attention to things feminine. The bedroom ceases to be a playroom, but still remains a personal living room. It should be expected that deeper tones will be wanted, but light is an important factor. The bedroom is now also a place of reading and for study. With due regard for room proportioning, try to have the ceiling and the wall area facing the windows light in character. Make sure that artificial lighting is really adequate. It is also helpful to have the one wall, seen when the eyes are lifted from study desk or table, in a medium tint of blue-gray or green-gray—making it easier for the eyes when working with print on white paper. This may be the ceiling color, carried down. When choosing accessory colors for enameled furniture, drapes, etc., let the occupant have his or her say. Merely suggest that contrast in these adds interest and life; for example, deep greens add to the masculinity of a boy's rust or tan room; warm yellows give cheer and sparkle in the "blue" room. This is a very important bedroom stage. Prestige, so eagerly sought by the teenagers, will be gained if they can bring friends into this, their personal "living" room, with a sense of personal pride.

At the next stage of life, choice of bedroom color is further complicated. The room is now shared by two people. Compromise of personal color prejudices is necessary. However, the bedroom is now just a bedroom, its function as a living room no longer existing. The room is mainly occupied on three occasions: preparing for a good night's rest, getting up in the gray light to another day ahead, and for relatively short periods of making changes of dress. At the close of day, the thoughts and feelings of repose are desired and call for restful colors. Most of us need a little encouragement in the morning and require a helpful, stimulat-

THE IMPROVEMENT ERA



ing color. Warm color to offset the room chill at this time is also desirable. Perhaps just these three considerations can guide us. The latter two should lead to predominating warmer tones. To satisfy the first, the ceiling and trim can be in cooler tones—such as blue-gray, or green-gray. Ceiling color can be carried down the wall behind the head of the bed, so that a restful color is the last seen as you go to bed—besides enhancing the rich wood of the bedstead itself. In the smaller room,

this adaptation will add apparent size as well.

In most bedrooms at this stage, lighting is important only to enhance the color scheme of the room, with brighter light required in two areas—around the vanity and dresser mirrors and at the head of the bed or beds, for those who read a bit before dropping off. This means that deeper color tones can be used here; the depth of tone should be governed by the finish of the wood in the furnishings.

## THE EDITOR'S PAGE

(Concluded from page 502)

face, George, and blush." Why? Because that little simple act had within it the expression of the spirit of the Revolution. The spirit of freedom was expressed by that woman in a little deed of service to her country. That is why General Greene wrote: "Hide your face, George, and blush."

So it may be in the Church; some little act by a deacon, a teacher, a priest, an elder, a high priest, a seventy, an Apostle, or anyone—some little act may manifest his service to his Church and express that loyalty which every young man feels, which every young man desires to express, and which can best be manifested by service in the work of the Lord. Let us choose this day, throughout all Israel, to say with Joshua of old: I know not what ye may choose. If ye do not wish to serve the Lord, choose ye other gods; go after the spirit of the world, if you will; "... but as for me and my house, we will serve the Lord."

The line between truth and error

has been distinctly marked, and the members of the Church of Jesus Christ, and all others, are given the choice of truth or error. I believe you cannot find throughout the Church one young man who if the choice be given him would say: "I choose to serve the world." Why is it then that we do sometimes serve the world? It is through ignorance or weakness.

It is the duty of the Latter-day Saints to teach young people how to serve the Master. The Church, though in the world, is not of the world. There are two distinct armies; they are facing each other. The Church stands for truth; the enemy is error. May God help us and make us feel this day our duty to teach the young how to serve God and may the blessings of our Father be upon the youth of Israel and upon all the Saints everywhere, that we may choose to serve him and keep his commandments, for there is nothing in life that brings more happiness than righteous living—than serving God.

## THE CHURCH MOVES ON

(Continued from page 497)

**21** It was announced that L. D. S. Business College will become a branch of Brigham Young University on June 1. The business college will thereafter be known as the L. D. S. Business College branch of Brigham Young University. Those business college courses that meet requirements will be accredited for college credit by the Northwestern Association of Secondary and Higher Schools. Faculty members will be members of Brigham Young University faculty, and President Kenneth S. Bennion will be designated as director of the business college branch.

**26** This week began the clean up of flood affected areas in Salt Lake

City by hundreds of volunteer priesthood and other members.

**28** It was announced that during the recent floods in Salt Lake City, 743 homes were damaged—296 seriously; 441 families were evacuated from six wards—392 finding temporary shelter for themselves and forty-eight being assisted by ward and stake welfare committees; 3388 individuals spent 30,394 man-hours working on flood projects during the emergency, with 176 trucks, "ducks," and other pieces of equipment being contributed to combat the flood; 5490 persons received 9698 inoculations over a three-week period at three immunization centers.



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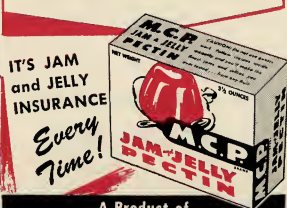
### HERE'S WHAT YOU DO!

1. Wash, stem, and grind berries, or crush layer at a time so each berry is reduced to pulp.
2. Measure exactly 6 level cups crushed berries into large kettle. Add water to fill out last cup, if necessary. (NOTE: For Strawberry Jam and Black Raspberry Jam use 5½ cups crushed berries and ¼ cup fresh or M.C.P. Lemon Juice.)
3. Add M.C.P. Pectin, stir well, bring to boil, stirring constantly.
4. NOW, add 8½ level cups sugar (previously measured), mix well, bring to full rolling boil, BOIL EXACTLY 4 MINUTES.
5. Remove from fire, let hot subside, stir and skim by turns for 5 minutes.
6. Pour into sterilized glasses, allowing ½-in. space for sealing with fresh paraffin.

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## THE WORLD OF THE JAREDITES

(Concluded from page 510)

experience of Western man as the other side of the moon.

On the other side of the picture we have the Lord himself speaking "in all humility" (what a commentary on humility!) to any man who is ready to receive him. The Jaredites were not Israelites or even the seed of Abraham: They were simply human beings, apparently a non-descript body of no particular racial affinity. Time and place cease to exist in this story, for many men of whom we have no record spoke face to face with the Lord long before he came to fulfil his earthly mission. This remarkable indifference to any quality but faith is carried in Ether even into the next world, where we learn that the Lord has prepared "among the mansions of [his] Father" a house for man (see *Id.*, 32), "a place for the children of men" where the faithful of this earth shall be at home among the faithful of other worlds. Thus the bonds of time and place are completely dissolved in Moroni's theology, and the same promises and warnings that hung over the world of the Jaredites are handed on to our own world.

In closing, let me point out that it is in the Book of Mormon, specifically in the book of Ether, that we read about things beyond the veil, of other worlds than this—many mansions, among which the faithful of this world inherit but one—and of men who talk with Jesus Christ face to face in visions. All this I find

published in 1830, when Joseph Smith was but twenty-four years old and the Church not yet organized. Yet some of my intellectual friends are even now knocking themselves out to show that all such ideas were the product of Joseph Smith's later thinking, and that the idea of anything like his First Vision was first worked out by a committee in Nauvoo in 1843.

There is nothing like the story of the Jaredites to show us that the gospel is as timeless as it is true.

If the historical part of the book of Ether were to be put forth to the world as the translation of some text found, let us say, in the Cave of the Thousand Buddhas, the experts on early Asia might think it a work of fiction but would find nothing in it, barring the strange proper names, to make them doubt that it reflected a genuine ancient culture. If you want to be very cautious, you might say there is very little in it that would annoy the expert. But bearing in mind that Asiatic studies are still in embryo, and considering the conditions under which this work was published and the fabulously remote probability of the writer's getting anything right at all, I think no further credentials are necessary to establish the authenticity of the book. The book of Ether, claiming to be reporting the ways of very early Asiatics, rings the bell (like the book of First Nephi) much too often to represent the marksmanship of man shooting at random in the dark.

(The End)

## TOBACCO, AN EVIL INFLUENCE

(Continued from page 531)

harmony with the program and doctrine of the Church then they are antagonistic towards it, and because the influence from the Church is unquestionably good, it is of course wrong for the youth to remain away from Church activity.

Section 89 of the Doctrine and Covenants was given as a revelation from God. In this section we are told, "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revela-

tion." We believe, with no reservation, that the cigaret is a device of the devil, and the insidious methods applied by the advertising mediums bear this out.

Are we narrow-minded? We think not, and we say this in all sincerity even though we are well aware that some who smoke remain away from church activity because they may feel unwelcome. These members are not denied the usual privileges, however, and they are never singled out as being unworthy. Any incentive gained by them to remain away is something entirely personal with them. The consensus among our members is that we should certainly

THE IMPROVEMENT ERA



make these folk welcome, short of refraining from teaching the Word of Wisdom. It should easily be seen that the smoker has no more right to be offended because discussion embraces this subject than one who is unchaste is offended because the topic of chastity is discussed. We are all anxious to know more of the word of God, and we attend church meetings for inspiration and guidance. Some believe smoking is a relatively minor thing and that many good works and temporal ordinances are not completed as a direct result of too much stress being placed on teaching the Word of Wisdom. In this regard it is quite probable that tobacco is just one of numerous stimuli that tend to chill the member's responsiveness and enthusiasm. Anyone sold on the gospel of Jesus Christ would forego smoking as a token of submission to our Lord's suggested words of wisdom, given not by way of commandment or constraint but as a principle adapted to the capacity of the weak. How can we possibly oppose with argument the meaning of this revelation.

There is obviously no alternative for us. Either we accept the 89th section of the Doctrine and Covenants and try to preserve our youth from any influence of evil that takes them away from Church activity, or we abolish the principle of that section. A revelation from God is never abolished by man—there is no compromise. We know there is an evil influence that stems from tobacco, even though the tobacco itself is not immoral. An evil influence originates from only one source, the devil. Tobacco is a threat to the well-being of our youth, and we have, therefore, every moral right to attach an evil influence to it.

## HOMECOMING

By Elaine V. Emans

**H**OME may be the merest hollow Underneath a stone, Bank or barn eaves to the swallow That half a world has flown.

Home may be a cockleshell, Cocoon for chrysalis, Home may be a single cell Or towering edifice.

Home may be a work of art Or straw that scarce endures— But home may be a loving heart, And thus I come to yours.

JULY 1952

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# Your Page AND OURS

Gallup, New Mexico

To: THE IMPROVEMENT ERA  
Salt Lake City, Utah

Re: Woman and children converted to the gospel from reading old ERAs.

IN JUNE of 1947 we moved from Safford, Arizona, to Gallup, New Mexico. We left in the bookcase ERAs for 1945-46 and a few Relief Society Magazines. Sister Allred and I talked about destroying the magazines but decided to leave them, and if the people who moved in didn't want them, they could get rid of them.

Our home was sold in July 1947 to a Mr. and Mrs. Adams. After the Adams family moved into their new home, the children found and began to read the ERAs. Mrs. Adams, seeing the children reading and seemingly very much interested, asked what they were reading and where they got the magazines. They told her they were in the bookcase and that they liked the stories very much; so Mrs. Adams started looking through and reading the ERAs also. As Mrs. Adams and her children read the ERA, they wanted to know more about the gospel, so Mrs. Adams asked a bishop's counselor for help. The stake missionaries were sent to see her. She told them of the ERAs and asked about the gospel. The result: Mrs. Adams and her children were baptized into the Church of Jesus Christ of Latter-day Saints.

I had heard about all this from several of my friends, but wanted to know and hear it from Sister Adams. So a few weeks ago Sister Allred and I were in Safford, and I went to the home of Mr. and Mrs. Adams. There I met Sister Adams and her children and asked her to tell me the story of finding the ERAs and of her conversion to the Church. I told her I wanted to hear it from her own lips. I was touched as she told me the story and bore testimony of the truthfulness of the gospel and told of their happiness in the Church—she was thankful the ERAs were left in the bookcase.

The gospel can be preached in many ways.

Clifford L. Allred

Camp Roberts, California

Dear Editors:

AS A soldier away from home I want to tell you that THE IMPROVEMENT ERA is really a vital source of inspiration to live according to Church standards—it lets us know what the Church is doing and gives us the avenue by which we can receive the words of advice from the General Authorities.

So far I have been able to utilize its contents as a means of acquainting the fellows with the Church and its activities as it is always passed out to some other fellow member that for some reason or other doesn't receive it.

Pvt. Victor L. Hansen

Athens, Greece

Dear Editors:

POSSIBLY I am the only L.D.S. member in Greece or for miles around, and THE IMPROVEMENT ERA is the only means I have in keeping contact with the Church. I look forward to it as I never have before.

I want to take this opportunity to thank those who are making it possible for me to have this magazine of all magazines.

May the Lord see fit to send missionaries to this foreign land to fulfil my heart's desires.

Sincerely,  
/s/ M/Sgt. Samuel Gadzia

Fort Defiance, Arizona

Dear Editors:

AGAIN I should like to express to you my sincere appreciation and satisfaction for the fine magazine, THE IMPROVEMENT ERA. Keep them coming, for we do enjoy them all.

In behalf of the Crystal community people also we wish to extend appreciation for the fine magazine of each month.

Most of our Lamanite people around here can't read or write, but they say they enjoy the stories anyway when they get someone to read it to them. The story about "Yellowface" was exceptionally good. I enjoyed it very much.

There are many articles in the ERA that help us in many ways.

A million thanks to everyone who contributes such beautiful poems and stories.

May our heavenly Father bless each and everyone of you.

I am one of your Lamanite sisters in the gospel of Jesus Christ.

/s/ Miss Kathryn Polacca

Montevideo, Uruguay

Dear Editors:

IT WAS just yesterday that my companion and I received THE IMPROVEMENT ERA of January and February here in the interior branch of Minas, some 130 kilometers from Montevideo. I read with a great deal of interest the articles, "Through the Eyes of Youth." Once I fancied myself a writer, and decided to see how far my fancy carried me. The result is the enclosed "Let No Man Despise Thy Youth." . . .

For the record, I was baptized June 18, 1950, a convert to the Church, and arrived here some 15½ months ago on December 4, 1950. My parents are not members, but with their help and help from Payson 3rd Ward I am being maintained here.

We enjoy the ERA immensely—particularly are the stories of the Church leaders enlightening and inspiring studies.

In particular I felt the life of Elder Widtsoe was tremendous, not only because of the man himself, but also because Elder Bowen's words were full of love and respect that each Church member feels, but never so nobly expresses.

May God inspire your labors,  
/s/ Elder Jerry P. Cahill

Tigriton R. I. Wise.

Dear Editors,

I HAVE been receiving THE IMPROVEMENT ERA for several months through the courtesy of Clarence Neely, Cornish, Utah. I wish to extend my many thanks for the wonderful magazine. I truly enjoy every feature.

I am especially grateful to the missionaries that brought the restored gospel of Jesus Christ to our home as I am one of your Lamanite sisters.

In closing I wish to extend again many thanks and may God bless and prosper the good work.

Sincerely,  
(Signed) Marcella Rachel Powless

Wales, Utah

Dear Magazine:

FOR many years you have been a regular visitor in our home, and we enjoyed your every visit . . . more than you will ever know. But for nine months you failed to visit us (through no fault of yours), and we missed you. Yesterday was a good day; you came to visit our home again; and you were very welcome. It will be with glad hands and thankful hearts that we will welcome you in the coming months.

Your March visit brought so many good things to read, all worthy of "special mention." I wish every parent would read and remember "A Parent's Prayer" by La Vera Dunbar. It is a wonderful, beautiful prayer, worthy to be in every parent's heart.

May God continue to bless each one of you in the ERA department.

Sincerely,  
Mrs. Vay Anna Price

Santa Monica, Calif.

Dear Editors:

WHAT A pleasure to open THE IMPROVEMENT ERA and read "Portrait." (March 1952.) The photograph and sonnet pictured one of my earliest memories. The line "Though like as not . . ." made the poem perfect for me, listening as I do with an inherited New England sensibility. . . .

Sincerely,  
Velma Fehling



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*1st Timothy 4:12*



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